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Pointed Paragraphs

KEEP THE CHURCHES OPEN!

IN WARTIME the minds of many turn toward their Creator, thinking the long thoughts and going beyond things temporal to things spiritual and eternal. Currently . . . . thoughts of folk both urban and rural seem to have remarkably concentrated on one arresting and timely question: Why aren't more churches open in the daytime?

One letter to an editor reads: "Will someone kindly let me know why the Protestant churches aren't open during the day-time the same as Catholic churches, so that weary, troubled and heart-sick, discouraged persons might go in for prayer, in which to find consolation and relief?" It is a question that confronts both pastor and layman in days of crisis.

The opening of churches generally would be a wartime accomplishment without compare. There are many who would talk to God there. There are many who would find comfort in intervals of prayer, however brief, if the churches were opened to them each day.—*Pathfinder.*

A LIFE ABLAZE

I saw a human life ablaze with God;
I felt a power divine,
As through an empty vessel of frail clay
I saw God's glory shine.
Then woke I from a dream, and cried aloud:
"My Father, give to me
The blessing of a life consumed by God,
That I may live for Thee."

THE HERD INSTINCT

The herd instinct in humanity is important for the weak—the strong do not need it. The imitative instinct is strong in children and some people never outgrow it. Hence, fashion becomes a dictator for large groups who know no independent thinking or action. There is great danger in the growing fashionability of social drinking. There are far too many Americans who would rather be accused of immorality than unfashionability. *Today liquor propaganda and liquor advertising are making drinking fashionable* among the so-called "best" of both sexes.—*Dr. George B. Cutten, President Emeritus, Colgate University.*

It's not difficult to meet expenses these days. In fact, you meet them everywhere.—N. Y. American.

PRAYER

God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. In meditation the source of strength is one's self. But when one prays he goes to a source of strength greater than his own. I wait to feel His leading; His guidance means certainty.

Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. I question and doubt my own judgment. Then I seek guidance, and when I am sure, I go ahead, leaving the results with Him.—*Mme. Chiang Kai-shek.*

The following story is told in The Lutheran about Herbert Hoover when he was food administrator during Wilson's administration. The going was rough and taxed Hoover's patience. Then, "one day while Rufus Jones and a group of his fellow Quakers were in the room, Mr. Hoover was delivering himself of his most eloquent heat on the troubles he was confronting. When the air was at its hottest, came the quiet voice of Rufus Jones to say, 'When thee was young, thee was told to be in silence at such a time.' After a moment Mr. Hoover said, 'Thee is right, Rufus.' So they were silent, and then the business continued."

DIFFERENT KINDS OF TOWNS

By Clarence Edwin Flynn

One town was known for lumber,
And one was known for pearls,
And one for mining interests,
And one for boys and girls.

The lumber town was prideful.
The gem trade town was sure.
The mining town was booming.
The children's town was poor.

The timber is exhausted.
The pearl supply is gone.
The mining boom is over,
And all its boasting done.

The town that nurtured children,
And taught them strength and truth,
Lives on in growing honor
And never-ending youth.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world.

—*Buxton.*

I AM CONVINCED—

that nothing in the whole Christian religion is so rarely attained as a praying heart.

Without this you are as weak as weakness itself. With it you are irresistible. This, by some, would be thought a strange remark, and to savor strongly of fanaticism. But I tell you the Church will have to get a new lesson on the subject of prayer. Frequent seasons of secret prayer, in my own mind, are wholly indispensable to keeping up an intercourse with God. Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel. I cannot contemplate a more loathsome and abominable object than an earthly-minded minister. The blessed Lord deliver and preserve His dear Church from the guidance and influence of men who know not how to pray.—*Chas. Finney.*

If the almighty Ruler of nations with His eternal truth and justice, be on your side of the North or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people. . . . Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land are still competent to adjust in the best way our present difficulties.—Lincoln's First Inaugural.

The Lutheran Outlook

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

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OFFICERS OF CONFERENCE

President: Rev. Harold L. Yochum, D.D., 4831 Three Mile Drive, Detroit, Mich.

Secretary: Rev. Lawrence M. Stavig, D.D., Sioux Falls, S.D.

Treasurer: Mr. Otto Leonardson, 415 Harvard St. S.E., Minneapolis, Minn.

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The
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EDITORIAL

F THE MONTH of August brought hopes of an early peace in Europe, the month of September witnessed a definite wane to such optimism. The opening days October found the American and British armies on e western borders of Germany battling fiercely with a rejuvenated German military machine, and the conflict was resolving itself into what appeared at least be a temporary deadlock before the Siegfried line.

onflict in Europe rows More Bitter

ıe disaster which overtook the First British Airborne ıvision at Arnhem, Holland, when it was surrounded ıd practically wiped out by Nazi forces, as well as setcks in other sectors of the 500-mile battle line, prompt- newspaper correspondents at the front to predict that oth sides would likely dig in for a weary winter camıign.

This prediction was corroborated on September 28 hen Prime Minister Churchill told the House of Comons not to bank too heavily on finishing the war with ermany this year. Several months of 1945, he said, ight be needed to bring the assault on the Reich to a ctorious conclusion.

The unexpected stiffening of the German defense came ndoubtedly as a great surprise to Allied military leaders, well as to correspondents at the front. Many of the ewspaper reports dwelt on the "fanaticism" and "recks courage" of the Nazi troops, and some even spoke the "skill" revealed in their defensive operations. All is was in strong contrast with the evident lack of orale evinced by the German forces during the Norandy campaign.

What is responsible for this sudden change in attitude ı the part of the Germans, a change which is also very early reflected in the changed fortunes of war? One ery obvious reason is the fact that Germans are now, r the first time, fighting on their own soil. They are ngaged in a defense of their own fatherland.

But another very obvious reason must be found in the conviction which is undoubtedly growing on them, and which is being assiduously fostered by the Nazi leaders, that the Allied aim is to utterly crush Germany and to dismember and destroy it forever. In the March issue of the LUTHERAN OUTLOOK we expressed the fear that we were already on the road to another bad peace and that our insistence on unconditional surrender as the only terms we would offer to the German people could have only one result: confirmation in their minds that their leaders are right in their statement of Allied aims and a consequent determination on the part of the rank and file of the German people to fight the war to a bloody finish, even if they must pull down the whole world with them as they sink into ruin. We wrote:

"We are convinced that this approach to the enemy countries is a fearful mistake. It reflects the dominating influence of Winston Churchill in the councils of the United Nations, and we find ourselves in agreement with Dr. E. Stanley Jones when he says that, while the British prime minister is a good warmaker, he is a poor peacemaker. The psychological reaction of our enemies to such an approach can be only one: It will confirm in the minds of the common people the propaganda which their leaders have been drumming into their ears, namely, that the real aim of the United Nations is to destroy their national existence. This will not only have the effect of unifying the masses behind the governments which betrayed them but will fill them with a desperation born of despair and will cause them to resist to the bitter end."

The recent developments on the European front give ample evidence that just such a situation has developed. There can hardly be any other explanation of the ferocity with which the German armies are meeting the onslaughts of the Allied forces.

And perhaps the German people have real reason for their growing fears. Certainly the publication of Secretary of Treasury Morgenthau's proposal to reduce the

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German nation to an agricultural state stripped of all industry could hardly have served to reassure them. Such a statement, in the opinion of Senator Johnson of Colorado, can have only one result: a prolonging of the war with a consequent "frightful loss of life." Said the Senator:

"Prior to the announcement of the Morgenthau plan, the Germans were surrendering in droves; now they are fighting like demons. The announcement of this poorly conceived plan has played directly into the bloody purposes of Hitler and Goebbels. It has cost and will continue to cost us a frightful loss of life."

Even more ominous than this, publication of the Morgenthau proposal brought to light the fact that our own government has no definite peace plan to suggest. The very fact that it precipitated a bitter controversy within Mr. Roosevelt's cabinet was a sorry revelation to the American people that, after nearly three years of our own involvement in the suicidal struggle, we are still kept in the dark as to the ultimate objects for which we are fighting. This is unutterably tragic.

Meantime the blood bath in Europe increases in fury. American casualties alone in France since D-day have totalled 145,000, so we have been informed by Mr. Churchill. No figures thus far have come from our own government. But we may be certain that, unless the United Nations will make known their aims very soon, the immediate future can bring nothing but an increased harvest of sacrifice and blood and tears. And the longer the war continues and hate is multiplied, the more difficult will it become to write a just and lasting peace.

Here it may not be amiss to quote once more the words of Dr. Bernard Iddings Bell, well-known Episcopalian churchman. Said Dr. Bell:

"If the Allies were to issue a program for world peace and offer to put Germany in it at once, on equal terms, removing threats, it would restore the peace, at least in Europe. *The war would be over in a month.* Any other course will only prolong the resistance and when resistance collapses keep central Europe a cauldron of fear, of hate.'

What do we really want? If it is truly peace and a warless world we are seeking, we ought to know by this time that such an ideal can never be achieved by a spirit of vindictiveness and revenge. Versailles should have taught us that. But if the Christian spirit of forgiveness and magnanimity is the only hope for an enduring peace, why should we not offer our enemies such a peace *now?*

Seminars Make Study Of "Church at Work"

THE SERIES of seminars sponsored by the American Lutheran Conference during 1944 has now been completed. Altogether, twenty such study groups have been held during the year, meeting in all parts of the country. During the late winter and spring, seminars were conducted in Seattle, Wash.; Portland, Ore.; Los Angeles, Cal.; San Francisco, Cal.; Hartford, Conn.; New York, N.Y.; Baltimore, Md.; Toledo, O.; Detroit, Mich.; Omaha, Nebr.; Des Moines, Ia.; Minneapolis and St. Paul, Minn.; Duluth, Minn.; Fargo, N.D.; and Pittsburgh, Pa. This fall additional seminars were held in Dayton, O.; Columbus, O.; Milwaukee, Wis.; Oshkosh, Wis., and Rock Island, Ill.

The general theme of the seminars was "The Church at Work." Topics discussed included such subjects as "Race Relations," "Labor and the Church," "The Christian Family," "Postwar Readjustment," "Problems and Opportunities of the Rural Church," and 'Lay Activity in the Church."

The Conference committee on arrangements consisted of Dr. Harold Yochum, chairman; the Rev. Fredrik A. Schiotz, secretary, and Dr. Wm. G. Sodt. Very early in the planning of the seminars, this committee called in a pastor of the United Lutheran Church in America and another of the Missouri Synod for the purpose of consultation. In the appointment of local committees also it was arranged to have a member from each of these bodies, as well as a representative of the American Lutheran Conference. Although this arrangement was altogether unofficial, it served to give an inter-synodical character to the seminars and to attract pastors from all the three major groups of Lutherans.

Attendance at the seminars was uniformly good. It was reported at a recent meeting of the Executive Committee of the Conference that a total of 1,318 pastors had registered at the fifteen meetings held during the late winter and spring. We do not have figures for the additional five seminars held this fall.

It was the editor's privilege to attend the last of these —held in Rock Island, Ill., on September 25—and it proved a profitable day indeed. It is our considered opinion that the Conference is performing a real service to American Lutheranism by sponsoring such meetings as these. Not only are they affording pastors of the various Lutheran groups an opportunity to rub shoulders with one another, but they are making them keenly aware of some of the vital problems confronting the Church today. These problems can be adequately solved only by applying to them the teachings of the Word of God, and it can truthfully be said that in all the seminars the evangelical approach has been emphasized by both speakers and those who participated in the discussions. The Lutheran Church has a message that can throw light on all of the disturbing problems confronting mankind in our day. May it continue to make known that message instead of hiding its light under a bushel.

Interesting in this connection is the editorial comment of the *American Lutheran,* an unofficial organ of the Missouri Synod, in evaluating the significance of these seminars. Declaring that the American Lutheran Conference had rendered a distinct service to the Church at large in arranging these meetings, it went on to say:

"We believe these seminars reveal the deep concern

the Church for the welfare of its members, and the wing recognition that the Church must function in ry area of human life. There are spiritual implica- ns in the problems arising out of race-relationships, ustry and labor conflicts and other tense situations everyday life. The Church has responsibilities in the a of family organization. The Church is concerned en juvenile delinquency is on the upgrade. The Church es for the returning veteran. There are problems hout number in the complex pattern of twentieth cen- y life, and the Church is concerned with all of these blems.

"Furthermore, the Lutheran Church is able to think out these problems as a unit. That is one of the most couraging results of these seminars. In the seminars ld thus far, there has been frank recognition of the ferences which still keep Lutheran synods apart from e another, but there was also the consciousness of mmon problems, of common responsibilities, and, above , of the common solution of problems—the application the Word of God to the affairs of men. For this evi- nce of inner unity in the Lutheran Church we are pro- ndly grateful."

eacetime Conscription Threat to Liberty

THE REPORTED PLAN of the federal government to push through Congress a law calling for peacetime mpulsory military training for all boys of the nation hen they attain the age of 17 years is meeting with de- rmined opposition in many quarters. Perhaps the most gnificant protest has come from the National Commis- on on Christian Higher Education of the Association of merican Colleges, representing 426 institutions of high- learning, which has called on Congress not to enact y legislation on the matter until after the war is over. bases its appeal on the following reasons:

1. Because the present Selective Service Act is ef- ctive for six months after the duration of the war.

2. Our millions of men and women in active service ave a right to a voice on such an important change in ational policy.

3. Only after the war is over and the nature of the eace is more clearly indicated will it be possible to es- blish wise policies looking toward national defense and he preservation of the peace.

This is logical reasoning. Why should there be such nseemly haste in determining an issue of such momen- ous consequence? Can it be that the militarists are eizing upon the present moment, when the minds of men re dazed by world-shaking upheavals, to "put over" a roposal which a vast majority of the people would vig- rously oppose when the nations recover their sanity? re they afraid to have the issue decided in a time when almer counsels will prevail?

The compulsory military training program is not a democratic institution, despite the efforts of the militarists to give it that label. It springs from the continent of Europe, where the common man for centuries has been the pawn of unscrupulous and ambitious leaders and rulers and where the nations have groaned under the curse of war. Hundreds of thousands of our best American citizens have come to these shores to escape this tyranny of their homelands, and now find themselves and their children threatened by the same form of enforced slavery. Many of these are already beginning to ask themselves if this latest manifestation of regimentation is to be the price America is asked to pay in order to launch our country on a new program of international power politics.

It is strangely significant also that the present moment should be chosen to inaugurate such a program, while millions of the youth of the nation are absent from these shores and unable to express their views on the proposal. Is this an expression of the blood-bought freedoms for which they now are fighting and giving their lives?

Members of every church body in America may well ponder the warning contained in a set of resolutions adopted last month by the Long Beach District of the Southern California-Arizona Methodist Conference, when they declared:

"Nothing would be more ironically un-American than for us to close a war for larger and wider freedom with that system (compulsory military training) fastened upon our children and future generations. We are particularly disturbed that our President and our military caste should so distrust peacetime America as to lead them to push such a measure under the stress of war psychology."

Pope Invites British To Return to Fold

WHAT Prime Minister Churchill of Great Britain, on the occasion of his recent visit to the Vatican, told the pope or promised him in the future peace settlement will probably never be known. Such secrets of state never get beyond Vatican walls. Perhaps the visit was intended merely as a diplomatic gesture to offset papal displeasure over British Foreign Minister Eden's growing fondness for Stalin and Molotov, and his championship of Soviet aspirations. Or perhaps it was because American influence in the Vatican was becoming too dominant on account of the presence of Myron Taylor, President Roosevelt's personal representative. Was it not Roosevelt who, when the Nazis occupied Rome, proclaimed a "crusade for the liberation of the pope"? Churchill evidently missed his chance that time.

Whatever may have been the purpose of Mr. Churchill's visit, however, the pope did not miss *his* opportunity. It was indeed a strategic moment for the astute Pius XII to make an appeal to the British people. The message of the pontiff was brought to London by Msgr. Bernard Griffin, archbishop of Westminster, and called on the people of London to bear their trials with fortitude and

with "Christian sentiments of forgiveness, charity and mercy, so that God may reward what the world will admire—an example of magnanimity inspired by the spirit of Christ's gospel."

With such sentiments as these no real Christian can disagree, and we are free to admit that the pope has given to the warring nations some truly Christian counsel on the subject of a just and lasting peace. However, the latter part of the message was addressed particularly to the "faithful" and it concluded with this admonition:

"Our lively hope and our confident conviction is that you will work toward realization of universal harmony in Christ while in word and act, through prayer and personal sacrifice, and the shining example of sincere Christian life, you help those millions of noble souls who are your separated brethren to return to the fold and so make your contribution toward the establishment on earth of the reign of Christ, the Prince of Peace."

It is quite evident from these words that Pius XII regards his rule as head of the Vatican political-ecclesiastical state to be synonymous with "the reign of Christ." Moreover, he apparently would have the world believe that the return of other Christians to "the fold" of the Roman Church will contribute toward the establishment of peace. His words would carry more conviction if we could forget the part he played in Franco's overthrow of the Spanish republic and in Mussolini's rape of Ethiopia. Jesuit intrigue has stained with blood many pages of history, and the Vatican is still not unwilling to take to the sword, it seems, when "the end justifies the means."

Propose to Consolidate Student Service Work

ONE of the more important questions which will confront the delegates to the biennial convention of the American Lutheran Conference in Milwaukee, Wis., November 15-17 will be a proposal to transfer the Student Service work of the Conference to the National Lutheran Council. At a recent meeting of the Executive Committee of the Conference, it was reported by the Commission on Student Service that a unanimous decision had been reached by the Commission to recommend unifying its work with that of the United Lutheran Church in America under the sponsorship of the National Lutheran Council. The reasons given by the Commission were embodied in a set of resolutions reading as follows:

Whereas, developments in the field of student service call for reorganization and additions to the staff, and such changes would impede any later unification of this work under the National Lutheran Council; and

Whereas, the impending postwar expansion of student enrolment calls for a promotion and support of this work which can be provided by an agency like the National Lutheran Council better than by our American Lutheran Conference; and

Whereas, to provide chapels and student centers on a number of campuses is urgently necessary and constitutes a task of such proportions that it should have the support of all the synodical bodies which now hold membership in the National Lutheran Council; and

Whereas, the recent reorganization of the structure of the National Lutheran Council makes provision for including student service in the program of the Council; and

Whereas, there is good reason to believe that the Board of Education of the United Lutheran Church will also recommend the unification of this work under the National Lutheran Council; therefore

BE IT RESOLVED: That the Commission on Student Service recommend to the American Lutheran Conference at its 194[illegible] convention that the Conference approve the transfer of Student Service to the National Lutheran Council and take such action as may be necessary to effect this transfer, provided that the Conference receive sufficient assurance that the work will be given adequate support by the Council.

After giving serious consideration to the proposal, the Executive Committee voted unanimously to recommend to the American Lutheran Conference that the plan be approved at its forthcoming convention. The Commission on Student Service meanwhile was instructed to confer with the Board of Education of the United Lutheran Church, which supervises Student Service work for that body, with the view of formulating definite plans for the consummation of the merger proposal.

If final approval of the plan is given by both the American Lutheran Conference and the United Lutheran Church, it will mean that these two major Lutheran bodies are once more moving closer toward one another in cooperative work of the Church. It also will mean that the National Lutheran Council is gradually extending its functions and in a constantly increasing measure is becoming the representative agency of two-thirds of the Lutherans of America.

This is not Lutheran unity in theory, but Lutheran unity in fact.

The Conference Corner

By President H. L. Yochum

HOW MUCH "elbow room" shall there be in the interpretation of synodical statements on doctrine and practice? That is one of the critical questions which must be answered before the present confusion in the field of Lutheran unity can be removed and clarity established.

Some of us are in the grip of a tradition which insists on the exact formulation of every detail of doctrine and practice with a strict conformity on the part of all. Others have been reared in the tradition that there should be the barest minimum of formulation of doctrine and practice with more latitude of interpretation. To some degree this antithesis parallels the objective-subjective clash of emphasis among us. No doubt the growing popularity among Lutherans of the "existential approach" is largely due to the hope that thus we may escape the necessity of reconciling this antithesis by lifting ourselves bodily out of the entire framework in which this conflict arises.

Will you please elaborate a bit more on this "existen-al approach" and its implications for Lutheran unity?

*

Gladly, though one hesitates to speak glibly about a ncept still new to many of us and easily misunderstood. In the existential approach one abandons entirely the hilosophical categories of thought, the "Aristotelian alectics," which were employed by the theologians of e Middle Ages and more recent years. Luther rebelled gainst that whole system of thought. So did Kierke-aard. Emil Brunner ("The Divine-Human Encounter") a recent exponent of the existential theology. We are ld to scrap all the terminology of the dogmaticians and turn to the much more simple concepts of the Bible self. In place of the definitions and more or less logical evelopments of dogma, we are to center our attention n the great facts of God's dealings with us. The will, ather than the intellect, becomes the focus of this ap-roach. God reaches down to reveal himself to man rough the Word in a personal encounter. Confronted y God, man recoils in guilty fear and seeks either to scape God or to resist Him. But the condescending race of God invites man to be reconciled, to accept sal-ation, to be drawn into a blessed fellowship. God's re-elation centers in Christ and the Cross; so does our re-ponse to God in faith and life as we surrender to Him nconditionally and thus discover our real freedom and estiny. Our whole being, our very life, becomes reori-ntated.

This existential approach rescues us from an extreme bjectivism which would reduce religion to a system of ntellectual propositions, a sterile orthodoxy. At the same me it avoids the opposite extreme, subjectivism, which ould make religion a mystical or pietistic experience. or existential theology insists on the Word of God as is only medium of revelation, the Word written in the ible and personalized in Christ Jesus. This is certainly utheran to the core. Luther had to cut through the tifling folds of mediaeval scholasticism to the core of the ospel to find the water of life for which his soul had hirsted. Yet he insisted on the Scriptures as the only ource of saving knowledge, producing faith, love, sur-ender. Perhaps the best contribution of this century in he field of theology will be this recapture of the vital pproach called "existential."

*

Now what is the point of all this in connection with ynodical loyalty and Lutheran unity?

*

For one thing, we find here the justification for our nstinctive distrust of too much intellectualizing, system-tizing, formalizing in the dialectics of the philosophers. his is the deeper reason for the disinclination of many o engage in any more thesis-writing. I grant that along ith, and even without, that valid distrust of the whole usiness of formulating theses as a way to Lutheran unity here is also an indifference, a laziness, a willfulness hich cannot be condoned. Both we and those with hom we attempt to establish a better understanding need to probe our motivations more honestly. But I am convinced that when some of us plead for more "elbow room" it is because we actually fear that our vital, existential theology will be reduced to a sterile orthodoxy and forced into a strait-jacket.

On the other hand, we recoil with equal distrust from the other extreme with its emphasis on the subjective, remonstrating against efforts to give official expression to our principles of faith and life or to require conformity to such expressions. We recognize the urgent necessity of a solid foundation for our spiritual and theological structure, of building as wide as the whole foundation, yet staying entirely on the foundation. We want to follow the blueprints and specifications exactly and fully as given to us in the Scriptures. But we do not want the scaffolding to restrict our faith and life to mechanical patterns and make us lifeless stones instead of "living stones." We want unity, a unity bounded by mutual agreement in essentials, but not a unity cast in a rigid mold. How to attain unity in its better sense will be the subject of our next discussion.

Reopen China Seminary

THE LUTHERAN CHURCH in China is aroused over the possibility of reopening the Union Lutheran Theological Seminary, which has been closed for six years due to the occupation by Japanese military authorities of the seminary campus at Shekow, Hupeh. During the interim two efforts were made to reestablish theological education in China. A seminary was opened at Hsuchang, Honan, which was unable to continue because of financial difficulties and later was also occupied by the Japanese, and for a time Missouri Synod missionaries conducted seminary classes at Wanhsien, Szechuan, which were discontinued because of difficulties. For the past two years there has been no Lutheran seminary in any part of China.

A group of Lutheran missionaries, meeting in Chungking on June 19, 1944, discussed the situation of the Church in Free China and the possibility of opening seminary classes for young men who have expressed a desire to study theology. A committee to explore the possibilities was elected, consisting of the Rev. Victor E. Swenson, vice-president of the Lutheran Church of China, Edward Sovik, superintendent of the Lutheran United Mission from 1938 to 1944, and Dr. Daniel Nelson, official representative at Chungking of the Lutheran World Convention.

This committee, meeting the following day, took initial steps to contact the board of directors of the seminary, to ascertain the number of qualified students who would be ready to enter classes this fall, and to survey student centers in West China in order to rally Lutheran students and supply their spiritual needs.

The following week the committee met again with the Rev. Chu Hao-jan, president emeritus of the Lutheran Church of China. At this meeting it was decided that in

view of the war emergency and the difficulty that applicants might have in securing the recommendations of their districts or synods, applications should be accompanied by the recommendations of one Chinese pastor and one foreign pastor. Facing the problem of securing necessary books, commentaries, and the like, the committee recommended that all the Lutherans in China pool their theological works for the duration, and asked that they be forwarded to Dr. Nelson in Chungking. The committee drew up a tentative budget and cabled the American Section of the Executive Committee of the Lutheran World Convention requesting funds. They hope to find a suitable site for the school in Free China as soon as preliminary steps have been approved.

Facing another problem of how to conserve the women talent since all Lutheran Bible Schools have been closed for some time, it was decided that the reopened seminary should accept a limited number of women students who will thus be enabled to continue their studies on the same scholastic level as the men.

Need More Chaplains

THE NEED of chaplains for the navy is emphasized in the following message from the United States Navy Bureau of Personnel in Washington, D.C., delivered by government teletype to Dr. Ralph H. Long, at the National Lutheran Council offices in New York:

> "The Navy Department respectfully request that the National Lutheran Council provide as soon as possible fifty additional clergymen to serve as chaplains in the navy. The need is urgent."

The chaplaincy of the navy is constantly in need of men, as long as new units are being established to man the vessels which are being launched. It is a cycle. Production lines boom. Ships slide down the ways. Crews man them. But if there is a shortage of chaplains, that particular unit may have no religious advisor aboard. Far at sea, amidst unknown dangers, the presence of a man of God exerts an influence which may change a sailor's entire future life. What a pity if there should be one ship without a spiritual guide, when one man's decision to enter the chaplaincy would have overcome the lack!

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Opportunity Going by Default

NOT LONG AGO I visited the campus of a well-known college for women in the mid-west. In an interview with two Lutheran girls, both revealed a well-anchored interest in doing relief work in Europe as soon as opportunity might afford. The first girl announced that she had been admitted to the graduate school in Reconstruction Training at Haverford College. The second girl stated that she would prefer a training agency set-up of her own Church to the Haverford course and the Friends Service Committee. And then she asked if I might help her to find such an agency. Regretfully, I had to tell her that no such opportunity is being provided by the Lutheran Church.

Certain agencies in the Lutheran Church were approached over two years ago for help in opening up opportunities for our young people in the international relief field. To this date no encouragement has been given. And so it has been necessary to discourage student inquirers in many parts of the country.

Meanwhile, as long ago as February 1, 1943, Haverford College matriculated its first twenty students in residence for an intensive course in reconstruction and relief training. Since then the course has been placed on a graduate level, offering a master's degree for four quarters of residence work, a quarter invested in field work, plus a thesis requirement. Some of the lecturers used in the 1944 summer quarter will be recognized by many: for Norway —C. Sverre Norborg, Kaare Peterson; for Finland— Rober Jansson, Eigne Mikkola, Tage U. H. Ellinger, John I. Kolehmainen; for Sweden— Elsa Brandstrom Ulich; for Denmark—Legation Counsellor C. A. C. Brun.

Haverford's announcement of the 1944-45 course in Reconstruction and Relief Training describes the courses content as follows: "The course at Haverford is built around language study, with special emphasis on German, Polish, Russian, and Swedish, the latter to be used in Finland, and Norway; special area study with particular emphasis on Germany, Czechoslovakia, Poland, Western Russia, and the Scandinavian countries; international relief and reconstruction administration, and an attempt to give the group the full benefit of the Quaker motivation and relief experience. There will be some specialized studies in bookkeeping, village hygiene, nutrition, and in work camp administration in the concluding quarter. Field trips are made to social institutions whose work is relevant to the reconstruction picture, and each student spends two afternoons a week in applied work at crafts, auto repairs, apprenticeship to the American Friends Service Committee, apprenticeship in the running of week-end work camps, hospital work, etc."

Some of the graduates of the Haverford course in Reconstruction and Relief will work for the Friends Service Committee; others will be used by UNRRA.

Much of this work will be among people of the Lutheran faith. But few of the workmen will be Lutherans. This condition is no fault of Lutheran youth; there are many willing hearts, able minds, and skilled hands among them. Is there anything we can do as a Church to remedy this situation?

A California Bible Camp

By Louis C. Crowner
Pastor of Grace Church, Bell, Calif.

THE TENTH annual Lutheran Bible Camp of Southern California was held at Camp Seeley in the San Bernardino mountains, August 5 to 19. The camp this year was a new venture inasmuch as the site was changed from Radford to Seeley, and the program was lengthened from one week to two weeks.

With some trepidation of heart the camp council this year faced the responsibility of financing the camp. It would take a pretty good enrollment to meet the budget. Would there be enough registrations to fill the camp for two weeks?

What were the results? Camp Seeley was built to accommodate 275 persons at capacity. The first week there were 315 full-time registrations and 18 part-time. The second wek there were 326 full-time registrations and 17 part-time. Total enrollment for the two weeks was 641 full-time registrants and 35 part-time, a grand total of 676.

Many Are Turned Away

It is estimated that at least 100 persons were refused registration for lack of space. If there had been room, the camp this year would probably have had a full-time enrollment of nearly 750 people.

Under the plan set up this year the first week was youth week, while the second week was for all ages and family groups. Possibly Seeley is one of the few camps in the country that sponsored a week for adults. Based upon the experience of this year an adult camp is of immense value to our people.

The results this year also showed that a two-week camp will be necessary as a permanent program to meet the needs of our American Lutheran Conference churches of Southern California. Already the camp council has gone on record favoring a three-week camp for next year. The first week would be for youth at Radford; and the other two weeks would be at Seeley, with one week for junior children, and the last week for adults. This is an ambitious program, but it has great possibilities for our Lutheran Church.

Guest speakers at Camp Seeley were Pastor Agnar S. Tanner of Eau Claire, Wisconsin, of the Norwegian Lutheran Church, and Pastor Walter P. Schmidt of Cleveland, Ohio, of the American Lutheran Church.

Sound Pictures a Feature

One of the features of the camp this year was sound religious motion pictures shown each evening. These were under the direction of Pastor Hubert Rasbach of Fullerton, California. All of the films were produced by Cathedral pictures of Los Angeles, except one, which was filmed by Pastor Rasbach.

Pastor Philip Johnson of Riverside had the morning watch the first week, while Pastor K. G. Egertson of Los Angeles gave the meditations the second week. Pastor N. J. Boer of Los Angeles was song leader.

Another of the interests at Bible Camp is the athletic tournament. Points are given to those who win in the swimming events, horseshoe, ping pong, mountain golf, checkers, etc. Our Saviour's Lutheran Church of San Diego piled up the most points and went home with the silver loving cup and a share of the ribbons.

Four Bodies Cooperate

The Lutheran Bible Camp of Southern California is operated by a council of eight pastors, consisting of two men from each of the four participating synods of the American Lutheran Conference. The council this year consisted of the following: The American Lutheran Church, Pastor Konrad Koosman, general chairman, and Pastor S. A. Candow, treasurer and camp provider; the United Danish Lutheran Church, Pastor Hans Jersild, dean of faculty, and Pastor Axel Anderson, dean of men; the Norwegian Lutheran Church, Pastor Arnold Towe, secretary, and Pastor S. D. Disrud, store manager; the Augustana Synod, Pastor Maynard Wellington, athletic director, and Pastor Louis Crowner, registrar.

Miss Genevieve Swanson, parish worker of the Lutheran Mexican Mission of the Augustana Synod in Bell, was dean of women. The head chef was Mrs. Albin Eckberg of Long Beach. Dr. and Mrs. Nedergaard of Los Angeles were camp doctor and nurse. Mrs. Hulda Abrahamson and Mrs. S. A. Candow were in charge of the Junior School the second week. Nearly 100 children attended the Junior School.

Camp Seeley is owned by the City of Los Angeles and is located in the San Bernardino mountains at an altitude of 4,500 feet. It is 20 miles from the city of San Bernardino and 75 miles from Los Angeles. The area surrounding the camp is heavily timbered, and there are many large pine trees on the camp ground itself. The camp is equipped with three sizes of cabins, housing four, five, and six persons respectively. A number of the cabins are equipped with housekeping facilities for family groups. There is a swimming pool and other recreational facilities. The auditorium is equipped with loud speaker and sound equipment.

Conditions for Jewish Missions

By G. A. Peterson
General Superintendent, Zion Society for Israel,
Minneapolis, Minnesota

IN CONSIDERING conditions for a successful missionary program among the Jews, there are at least four which must be counted fundamental:

1. The will of God clearly stated in the Word.
2. The Church's vision of the will of God.
3. The Church's obedience to the will of God.
4. The response of the Jews to message of the Gospel.

I. The first and most fundamental of all is the question: Are Jewish missions within the will of God? There can be no divided opinions as to what the Word of God says, when Paul states plainly that God "would have all men to be saved and come to the knowledge of the truth" I Tim. 2:4. The universality of His love unto man's salvation as expressed in John 3:16 allows of no exception. "God so loved the world, that whosoever." The universality of His command to "make disciples of all nations" similarly allows of no exception. The power of God to save the backslidden Jew cannot be doubted when Paul says of this very people that "God is able to graft them in again." And even though there has been a partial "casting away of them" for a season through their "unbelief," yet it is just as definitely inferred that there shall be a "receiving of them." "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. 11:15. It has even been told us who it is that shall be responsible, humanly speaking, for their return to God and faith in the Son of God, our Saviour. "Even so have these (the Jews) also now been disobedient, that by the mercy shown to you (Gentile believers), they also may now obtain mercy" Rom. 11:31. The Christian Church of which we are a part has been assigned the task of evangelizing the ancient people of Israel.

God has never abrogated His universal will for the salvation of all people, including the Jews. Rather He has, just because of the precarious position into which the Jewish people came, through their rejection of Christ, made it doubly clear that they are still "beloved for the fathers' sake," and that they are still desired of God for His own. And "when the fullness of the Gentiles be come in," there is the plain statement that "all Israel shall be saved" Rom. 11:26. There is furthermore the very definite command of Christ in the great commission which He gave, that they were to "begin at Jerusalem" Luke 24:47; and continue from there to Judea (the land of the Jews), and then on to Samaria, etc. Acts 1:8. It would seem that if Jewish missions were not in the heart and mind of God when He, through His Son, initiated His great missionary program of world evangelization, there would have been plenty of opportunities to make that known in no mistakable terms. On the contrary, God has clearly stated that the Gospel is intended for all peoples, and nations, tribes and tongues. And the vision which is given us of the new Jerusalem above, includes also the Jews, "sealed out of every tribe of the children of Israel" Rev. 7:4.

II. THE CHURCH'S VISION OF THE WILL OF GOD

Regardless of how much or little the Word of God states concerning God's will for giving the Gospel to the Jews, nothing will be done about it unless and until the Christian Church sees that this is plainly what the Lord wants done. We have all heard the story of the young Scotch minister who ventured to prepare a paper for the General Assembly on the subject of "The Church's duty to send the Gospel to the heathen," whereupon the Moderator promptly told the young man that when the Lord wanted the heathen saved he would find a way of making that known without the help of this immature upstart. Does this not illustrate what has been the attitude of many quite sincere church people on the subject? They have not taken time to read the Word of God in regard to God's will and plan and since the church body as such, has not seen fit to adopt a definite program in the evangelization of the Jews, they have looked with more or less suspicion upon those smaller groups of Christians who have formed themselves into societies for the furtherance of the Gospel among Israel's lost sheep. The lack of vision of the will of God must stand as one of the causes of our inactivity in the past.

But the chapter is not closed, or, let us say, a new chapter is being written. The Church, and this applies to more than those of the Lutheran denomination, is awakening to see that we have a sorely neglected mission field in our very midst, and we are beginning to realize that we must do something about it and do it soon. For this we thank God. There is always hope for the Church with a vision. "Where there is no vision, the people perish."

III. THE CHURCH'S OBEDIENCE TO THE WILL OF GOD.

When the Church has been given a vision, she is also in grave danger. She can easily talk it away. Just as some people may tell the pastor, at the close of the service, what a wonderful sermon he preached, and go home and forget all about it, so it has happened that the Church has been presented visions and opportunities to go in and possess new lands for Christ, and have gone to sleep on the job, while others, individuals or groups, less gift-

and trained, have entered the fields and reaped a harst. The history of almost any church body can tell of me of these neglected opportunities, "doors" which the rd once opened, but which later were "shut" because our disobedience. Here we can only repeat the statent of one man whom the Lord has ever set before the urch as an example of how we are to respond to what e know to be the will of God. "And when he had seen e vision, straightway we sought to go forth into Macenia, concluding that God had called us to preach the ospel unto them" Acts 16:10. This is said of the Apose Paul after he had seen, in the night, the vision of the an of Macedonia, beseeching him to "Come over into acedonia and help us." "We were not disobedient to e heavenly vision," is his report. Acts 26:19.

That is the condition of a truly successful missionary rogram among Jews or Gentiles. The Church must go herever the Bridegroom leadeth. The Church must be ble to say with Peter, "Lo, we have left all and fol-wed Thee." We have no other program in the world an to do God's will. We have no other task to perform an that which our Lord has assigned, "Make disciples f all nations." Let us, too, be obedient. And let there e an immediacy about it. The Gospel of Mark is a book f "straightways." The life of Paul, after his conversion, s a record of "straightways." When the will of God was nown, immediately he set about to carry out the asignment. We need to be stirred these days to the urgncy of our task. "We must work the works of Him that ent me, while it is day; the night cometh when no man an work."

In this implicit obedience to Christ, one thing we need o remember is the fact that if it is the Church's task to vangelize the Jews—and the Church today is composed hiefly of Gentiles—we will have to look to the Lord of he harvest to send forth laborers from among the Genile Christians to labor among the Jews. "Even so have hese (the Jews) also now been disobedient, that by the nercy shown to you (Gentile believers) they also may now obtain mercy" Rom. 11:31. We are thankful for every convert to Christianity from Judaism who today is consecrating his or her gifts to bring the Jews back to the fold from which they once strayed. But we cannot shift our responsibility upon these alone. It will devolve upon Gentile Christians, men and women, educated and trained, keen of mind and fervent in heart, and with some experience in leading souls to Christ, to enter this field and devote their strength to carrying out this task of witnessing of Christ to this people.

In missions among the Jews in Europe, we are informed, men and women with the highest degree of intelligence and with the many gifts of the Spirit are used for this service. This must be our aim here also. This does not mean that human qualifications are decisive, but we do insist that the Jews need to be approached by loving, attractive, interesting personalities who have a clear and living testimony of Christ Jesus, and who can challenge them to come and see what the Word of God offers them. A living Saviour, the One who can satisfy their every need and can create within them a hunger and thirst for the Life they have never known. God is calling to these servants today as He did to Isaiah of old, "Whom shall I send, and who will go for us?" And those whom He is calling should make their obedience known by getting in touch with the agencies our Lord is using in the calling and sending forth laborers into this harvest. They should make their obedience known, too, by their willingness to make such preparation as may be necessary for service in this field.

Very little has been undertaken in the Lutheran Church in America in the way of offering courses, specializing in Jewish missions. An effort has been made this year in that the Lutheran Bible Institute of Minneapolis has invited the Zion Society for Israel to sponsor a one-year course in Jewish missions. This is a beginning. More can and will be done, we believe. And thus, we may look forward to a new day. The interest which the various church bodies are taking just now in this cause is a good sign. Whether they carry on this work through a society or set up a special department for Jewish missions is not important. The thing to remember is that Jewish missions is and always must be the business of the Christian Church, whatever organization promotes it in a practical way. Through it, Christ the Good Shepherd is going out to call and bring in the lost. "We are fellow workers together with God."

IV. THE RESPONSE OF THE JEWS TO THE MESSAGE OF THE GOSPEL.

We know the parables of Jesus concerning the lost sheep, the lost coin and the lost son, how there was great rejoicing when these were found. This joy is shared by all who have the mind of Christ. But it may be that we want the joy without the seeking and the "sowing with tears." It does happen that those who have done nothing to bring in the lost are among the first to ask, "Have the lost been found?" We have therefore placed this point where it belongs, at the end. It is the thing for which we are not responsible. "I planted, Apollos watered, but God gave the increase" I Cor. 3:6. "The Holy Spirit . . . shall convict the world of sin, and of righteousness and of judgment" John 16:8.

On the surface Jewish missions may not present a record to shout about. What has actually taken place is known of the Lord alone. We have seen some fruits of labors in this field down through the ages. Perhaps the most appropriate word of Jesus to apply here would be "According to thy faith be it done unto thee." If our faith and love had been greater, we would have done more, and our fruits would be in proportion. We do rejoice that there are souls of Israel's household in heaven glorifying the Lamb because some one witnessed to them of Christ. So there are souls numbered among the saved in our Christian churches who have been gathered in.

We might also mention the secret believers, who in their weakness of faith have not dared to sever all connections and be joined together to the Bridegroom of their soul through baptism and joining the Christian Church. Some one has said there are 25,000 Hebrew

Christians in the United States. Another claims that the Zion Society for Israel has been instrumental, through her sixty-six years of history, in leading to Christ 600 souls. We cannot prove either figure. We wish we could, and we certainly wish there were many more. God is not going to hold us responsible for numbers, but He is expecting us to be faithful witnesses of the grace of God to Jews and Gentiles alike. And we have been told that "God hath not cast off His people whom He foreknew... even so then at this present time also there is a remnant according to the election of grace" Rom. 11:2,5. We have been sent to find this "remnant" in our generation. The Great Shepherd will lead on before. "He goeth into the wilderness after that which is lost until he find it."

Dare we pray down upon ourselves the same compassion, the same persistence, the same confidence that they will be found—this "remnant" whom God foresees and foreknows will hear and heed the Shepherd's voice, and come unto Him? Then the day will come that he that seeketh and he that findeth, "he that soweth and he that reapeth rejoice together." For he "shall doubtless come again with joy, bringing his sheaves with him" Ps. 126:6.

A Rural Clinic

By Roald E. Braulick
Pastor of St. John Lutheran Church, Arlington, Iowa

AN ALARMING FACT, an Immeasurable Opportunity, a Divine Inspiration—these three terms characterized the study that was made of the rural church at the first Town and Country Church Clinic of the American Lutheran Church at Strawberry Point, Iowa, September 11-15. Nine districts of the American Lutheran Church, including Canada and Texas, sent delegates. A total of eighty pastors registered, though attendance of pastors and laymen at some sessions reached 350.

In the opening service, Monday evening, the Rev. H. W. Siefkes, Iowa District president and dean of the Clinic, gave the keynote sermon with "The Great Open Door" as his theme. He pointed out that not only is our nation a rural nation but that our Church, the American Lutheran Church, is 72 per cent rural. In other words, 72 per cent of its congregations are located in communities of 2,500 or less population. We have every opportunity to go forward through the door God has opened for us. After ninety years of existence in the mid-west, this Clinic was called to study the foundation of our Church's existence, a foundation which has roots that always go back to the country parish.

An Alarming Fact

On Tuesday morning this study was begun in earnest. The Rev. R. E. Glaser of Sugar Grove, O., and Dr. Martin Schroeder, rural work representative of the United Lutheran Church, both began their discussions by presenting some alarming statistics. Pastor Glaser analyzed the rural mind, stressing that because of environment differences there will always be a rural mind or attitude and the more clearly a pastor understands this attitude the better he will be able to serve his Saviour in his parish. Dr. Schroeder began by raising the question, "Why is there now such interest in town and country church work?" He answered by stating that the Lutheran Church has suddenly awakened to the fact that rural work is fundamental, that it has been taken for granted, and that in many instances it has been a failure. In 1940, through a study of the census, the Protestant Church in America woke up to the fact that during the previous years 30,000 rural churches had closed their doors.

Dr. Schroeder and Dr. A. D. Mattson, professor of philosophy and sociology at Augustana Theological Seminary, Rock Island, Ill., who addressed a group of 350 Brotherhood men and pastors on Wednesday evening, pointed out that statistics show that in rural areas only 35 out of every hundred people belong to any church, whereas 47 out of every hundred in the cities belong to a church. Only one-third of our mid-west rural population is churched. They stressed the fact that though the rural birth rate is double the urban rate, Sunday schools in the country have been rapidly declining in attendance while city Sunday schools have gradually increased. They also stated, that three out of every five children raised in the country move to the city. Dr. Mattson combined these facts and raised the question, "What is going to happen to our city churches in the next 15 years if this trend continues?"

The Church's Opportunity

In an address on Tuesday evening to the pastors and about 300 young folk (Luther Leaguers) from northeast Iowa, the Rev. Marcus Rieke, youth director of the American Lutheran Church, emphasized the evangelism program of our Church. He told the young people that our Church has often been weak because it has been "constituency" rather than "community" conscious. This thought was expressed several times at the clinic. Dr. Mattson said, "To solve the rural church problem, we must think in terms of the community. Every individual in the community who is unchurched is a prospect."

Both Dr. Mattson and Pastor Malin, a United Luth-

an pastor from Wellsburg, Iowa, demonstrated that e rural life problem is often a social problem. Rural urches flourish where rural life is prosperous. Pas- rs should preach stewardship of God's earth (soil nservation) as often as stewardship of money, for any rural churches have closed their doors simply ecause the soil of the parish was mined rather than rmed. Farm tenancy has a direct influence upon the ural church. It is the farm owner, not the temporary enant, who is interested in, and strives to build up the cal church. To have a strong church in the country, e pastor must know the social conditions existing in is community.

Dr. W. H. Stacy, rural extension sociologist of Iowa tate College, Ames, Iowa, pointed out that rural com- unities look to their pastors for leadership as well as uidance in meeting their spiritual and social problems. very rural pastor has an opportunity to be of real ser- ice.

Dr. G. Kuhlmann, pastor of the American Lutheran hurch at Buck Creek, Iowa, presented the opportunity hat is present for parish education in rural areas. He tressed the fact that the Christian home has been sadly eglected as a teaching agency. Our Sunday schools nd confirmation instruction must be revitalized so that heir goals will include a personal commitment to hrist. The possibility of establishing a parochial school eserves study by the rural pastor, for parochial schools an compete with public schools in the country where ducation standards are low.

On Thursday and Friday the Rev. E. W. Mueller of Martensdale, Iowa, presented two outstanding papers. On Thursday Pastor Mueller, who has enjoyed signal uccess in rural church work, brought out six problems which confront every Lutheran rural pastor when he nters a parish. On Friday he presented a concrete plan or meeting each of the problems. Pastor Mueller and he Rev. Peter Hinrichs of Eureka, South Dakota, a nember of the Youth Board of the American Lutheran Church who spoke on "Meeting the Problems of Rural Youth", both stressed the need for glamorizing rural life for our youth. Why should three out of five of our Lutheran youth leave the farm for the city? Give them pride in their work on the farm and they will stay.

The opportunity for work in rural communities is immeasurable. Dr. E. H. Meuser, Columbus, Ohio, executive secretary of the Board of American Missions, tied together the thoughts and expressions of all these speakers by saying that the Church can be planted and the Church will be planted in rural areas. But the work depends upon her pastors and laymen. "We" must be the ones to put the spirit and resolve present at such a clinic into action.

Divine Inspiration

Throughout all the presentations and discussion of the clinic there was the ever-present theme that this work is the work of our God. The Church must do the work, but it must have a vision of what the Lord wants. If it attacks the problem of the rural church merely to save itself from disintegration or merely to be of service to the farmer and community, it is doomed to failure. But if it goes forward with the knowledge that Christianity is the one way of life that can bring peace and happiness to the hearts of men and if it remembers that its mission is the salvation of immortal souls, then and only then will it accomplish its purpose.

At the fellowship banquet on Tuesday evening, Dr. E. J. Braulick, president of Wartburg College, Waverly, Iowa, gave a heart-searching talk on the theme, "We can give to others only what we have ourselves."

During the sessions, the Rev. E. A. Biedermann of Des Moines presented the subject: "What can Lutherans contribute to the community in which they are located?" He pointed out the balance that must exist between our Lutheran teachings and our community service. The Lutheran Church, with its clear, definite, unequivocal apprehension of the Gospel of Jesus Christ, has an obligation to the community. To fulfill this duty we must be community conscious and cooperative.

Each morning the work for the day was begun with a half-hour devotional service conducted by one of the neighboring pastors. Every delegate present had the feeling that God was truly present, guiding and guarding the deliberations.

No small part of the inspiration present at the clinic was due to the setting in Strawberry Point, one of the large rural congregations of the Iowa District of the American Lutheran Church. The Rev. Lawrence Stumme and his parishoners outdid themselves with their hospitality and helpfulness.

Cradle of Iowa Synod

A high point in the inspiration was the 90th anniversary service held at the St. Sebald church, which is about ten miles from Strawberry Point. This year marks the 90th anniversary of the founding of the old Iowa Synod, which is now a part of the American Lutheran Church.

In the afternoon preceding the service, the pastors made a tour of the historic grounds and countryside to which the sainted Pastors Grossmann, Deindoerfer, and Fritschel came ninety years ago. They drank from the same spring which decided the forefathers to build their church and bring their seminary from Dubuque to the beautifully wooded, hilly countryside which they named St. Sebaldus in honor of a missionary in Nueremberg, Germany. Here, because of the hard times, students could help support the seminary by chopping their own wood for fuel and raising a share of their own food. The delegates and visitors also visited the cemetery lying just back of the present St. Sebald church, where along with many early leaders, several Indian converts lie buried.

In the anniversary service that evening, the Rev. Walter Fritschel, son of one of the founders of the Iowa Synod, spoke movingly of the need for continued build-

ing with the faith and vision and use of prayer and God's Word of our forefathers.

In the final closing address of the clinic, the Rev. George W. Krueger of Clinton, Iowa, chairman of the Board of American Missions of the American Lutheran Church, urged rural pastors to a reconsideration of the importance of their work and a reconsecration of their lives in service of the Master with the theme, "The Glory of the Rural Ministry."

No little credit for the success of this first Town and Country Church Clinic belongs to the able direction of the dean of the clinic, the Rev. H. W. Siefkes, Iowa chairman of the Commission on Home Missions, and his committee.

Results of the Clinic

During the entire course of the clinic a findings committee under the chairmanship of the Rev. E. G. Fritschel of Greeley, Colorado, was at work. During the closing sessions they brought forth the following resolutions which were adopted:

1. That the Town and Country Church Clinic become a permanent institution in the American Lutheran Church.
2. That this first clinic memorialize the American Lutheran Church to establish a board of rural church life, said board to work together with the Department of Rural Church Life of the National Lutheran Council in developing programs and techniques.
3. That we commend the National Lutheran Council for its foresight in establishing a Department on Rural Church Life.
4. That we ask our seminaries to offer a course in pastoral theology on rural church work and our colleges to introduce majors and minors in rural arts and sciences.
5. That we petition the American Lutheran Church to make available scholarships and funds for specialized study of rural missions and other social problems by students who would become specialists in the field of rural church ministry.
6. That we recommend the development and use of visual aids in rural church work.
7. That we recommend the National Lutheran Council in its study of rural church work consider the advisability of establishing a directing committee to help rehabilitate Lutheran farm families in Lutheran communities.
8. That we appeal to the editors of our church publications to make frequent presentation of the problems and work of the rural church and its pastor, showing its importance in the light of the work of the Church as a whole.
9. That we urge the National Lutheran Council to accelerate its program of combining smaller churches of the various Lutheran synods in the same community.

In the closing business session officers were elected to carry out the continued program of the Town and Country Church Clinic. They were charged with the duty of arranging for next year's clinic. The results of the election were as follows:

President, the Rev. E. W. Mueller, Martensdale, Iowa; vice-president, the Rev. Ernest Haacke, Steele, N. Dak.; secretary, the Rev. Anton Eggerling, Kensington, Kan.; treasurer, the Rev. Lawrence Stumme, Strawberry Point, Iowa.

The delegates and visitors to this first clinic left for their homes feeling that it had proved to be of real value and significance. Ninety years of development brought us to a realization of the vital needs of our rural churches and their fundamental value to the Church at large. This was the first concerted action of the American Lutheran Church along this line. It is to be considered as the beginning of a far greater development in study and action in the rural church field.

This Lutheran Theology

By Benjamin Lotz
Pastor of Holy Trinity Lutheran Church, Bethlehem, Pa.

"AMERICAN PROTESTANTISM is yearning for Lutheran theology!" we hear.

"Of course, it must be palatable theology," a second voice will add. "You must forget the 17th century half-Christian, half-Aristotelian jargon of Lutheran scholasticism. You must put it into basic English if you want parsons to read it who don't know or care about your Lutheran lingo."

These statements are likely to be whispered again and again in the Lutheran camp. Is it any wonder that hope arises in the breast of a certain little, half-articulate professor of theology that he might be given grace to do this job? He knows of certain men—products of their outgrown Lutheran environment—who teach a mild form of Lutheran theology without the name or label. These men have great reputations. Perhaps he, too, can do his part, and again he asks the question:

"Does American Protestantism really want Lutheran theology?"

Even Liberals Admire Luther

Certainly there is admiration and respect for that doughty, God-fearing, little monk whom impious Anatole France described as *all swollen with beer and theology*. Even radical American theologians love him because he gave some initial blows which destroyed many of the antiquated, earthen vessels of medieval thought.

This admiration is surprising, for good, wholesome

rman peasant blood flowed through his veins. He s Saxon not Prussian—pre-Hitler at that! He spoke anguage that his contemporaries understood and most ople of some culture have heard the extravagant ims of how effective he was in his native speech. inrich Heine said Luther created the German lan- age.

Our friend, the little Professor, knows that there is gainsaying the fact that, up to the present, Ameri- n Lutherans have never spoken in an idiom so pow- ful and so understandable. They may have been stal- rt in their theological thought, but they have been destrian in its expression. It will take a stream- ed Lutheran theology to make its influence felt in th century America.

Only One Lutheran Message

The little Professor gets to work. He knows that there only one Lutheran message. It has two sides, two cal points. On God's side—that is the important side— is a message of grace, of God's love and mercy reach- g out the hand of hope to fallen mankind. The other de is man's side and it is the place of sin, sin against e best in man, sin against his fellow men, but first d last of all, sin against God.

In describing Lutheran theology, the little Professor nows that the start can be made at either point. He an ingenious man and he thinks it might be almost ovel fun to start writing theology with anthropology. fter all, you get a better idea of God after you have oked at man. Man came from God and man is al- ost the best God had ever done—*just a little lower an the angels!*

Of course, when the little Professor talks about man, e is talking about the sinner who is in desperation. *Odit me Deus.*" "God hates me," he cries out. Then he ears God's voice. *Non implesti, non potes, sed tamen ebes.* "You have not fulfilled it, you are not able, and et you ought to." That means that sin is more than ur inability to become completely integrated to our nvironment. Sin has painted the wrath of God before an's eyes.

Kierkegaard to the Rescue

If it were not for the Lutheran step-child Kierke- aard, the little Professor would give up in despair. here is enough optimistic Protestantism about to de- lare all of this too absurd for words. But that melan- holy Dane with his *concept of dread* has mediated ome of these ideas to 20th century Americans. In a ense, Lutherans ought to be thankful for his gifts and is poetic talent; thankful, too, that he is fashionable among American Protestants generally. For he, like Luther and that much maligned Formula of Concord, knows only one kind of real freedom. That is freedom to sin. It ends in desperation—*sickness to death.*

The little Professor wonders whether he ought to go the whole way! What would those unlearned in his tradition think if he would write these words: "Unre- generated man, this enemy of God, guilty as if his hands reeked with warm blood, might be a patron of foreign missions, a director of the Y.M.C.A., and regarded as a plaster Paris pillar in the Church. But this is base hypocrisy, for he is guilty before God. He is God's enemy." That is man and every Lutheran theologian says that, even if sometimes it is expressed in milder terms.

Lund Also Gets a Hearing

The little Professor turns to the other focal point. *Sola gratia,* "Grace alone," rings the chorus of Gerhard, Hollazius, Quenstedt, looking down at him from their 17th century volumes, bound in pig skin, written in kitchen Latin. It is a unanimous chorus, not a discordant note is heard. Is there no other way to express this great idea? It might be possible to learn from the theologians at Lund. Somehow American Protestantism finds present-day Lutheranism more acceptable when it comes to them over a Scandinavian by-pass.

In Lund, they speak of God's grace and love, terming it *agape,* as the New Testament does. That is in infinite contrast with man's love for God, that pitiable *eros.* Certainly nothing is lost in using a word found in John 3:16, which Luther called "the Bible in brief." After all, it is the fact, not the nomenclature, that counts.

God's *agape* comes to children in baptism. For baptism is not merely water, but water comprehended in God's word. When God's word is preached, there is God's *agape.* When God's word is read, God's Spirit works faith, and faith is deepened and enriched. Of course, in the supreme sense, God's Word is Jesus Christ who humbled himself and became man. That is truly the great revelation of God's *agape.*

The Old and New Testaments are the inspired record of this revelation. Lutherans never fight shy of talking about inspiration. This is a blanket indictment of them. Of course, some of them balance their zeal in this respect by stressing revelation before inspiration. If it must be, these Lutherans will even plead Christ against the Scriptures. Even Luther made this suggestion.

Have Lacked a Suave Prophet

This attitude keeps conservative Lutherans from being fundamentalists. That is one of the delicate, difficult things of Lutheran theology. The little Professor knows that here he must do his best to make points like this crystal clear. He knows, too, that this is one of the contributions that Lutherans can make to American Protestantism and this thought impels him to do his job. Lutheranism has a message, but it has lacked its suave, forthright prophet.

The sketch of his theology lies before him. The little Professor looks it over carefully. He knows that the Lutherans in the eastern part of the country will scorn it, calling it Barthian if they only could. Up Thiensville way, they will scrutinize it minutely. It will not be acceptable. He has not declared that the Pope is the Antichrist. His doctrine of inspiration will not ring quite true. He has not declared that there was no

rainbow before Noah. The little Professor smiles as he thinks of all this.

Most United of Protestants

This man has learned to know the Lutherans, and, having learned to know them, has learned to love them. They have another side to their character. In spite of their bickering, they have shown a theological cohesion, a unity of faith and purpose that is found among no other major body of Protestants. In spite of their outward divisions, they are really united.

The little Professor makes bold to continue his work. No one can question the fact but that his theology of sin and *agape* is consistently Lutheran. It is what is taught at Lund, and, regardless of what they say about it, they will use it—for private study at least—at St. Louis, Rock Island, Philadelphia, and Gettysburg. The little Professor is confident, too, that it will be read in other places by perhaps kinder but none the less appreciative critics. Lutheranism has a coherent, cohesive message, and it can best be expressed not only in its preaching but also in a coherent, cohesive theology. American Protestantism will not pass it by unnoticed.

Missionary Dividends*

By John D. Bodger, M.L.C.
Sub-Dean, Cathedral of St. Peter and St. Paul, Dogura, New Guinea

"INASMUCH AS YE HAVE done it unto the least of these my brethren, ye have done it unto me." The sun was setting over the city of Jerusalem as our Lord sat with His disciples on the hillside and uttered the words I have just quoted, and few of us could realize that they would echo with equal truth in the ears of those whose fathers and grandfathers had been savages and cannibals in New Guinea.

Christ was describing to His followers the type of people who would find access into the Kingdom of Heaven, and He makes them realize that it is not an easy task to get there. The lip-servers are not going in, but those who by their deeds prove themselves His real friends and followers. Those who were prepared to look for Him among the outcasts and forlorn, among the hungry and thirsty, the naked, the sick, the strangers, and the prisoners.

These words have been read by many in past days, as have many other sayings of our Lord, but it has taken a war to make many of us realize the essential truth of the Word of God as revealed to us in the Holy Bible.

Let us see how this has been so in the Isles of the Southern Seas—in the Solomon Islands and in New Guinea.

Head-hunters, Cannibals, Savages

It is only during the past hundred years that the knowledge of the love of God has been taken to these people, and yet see how it completely changed them because they gave themselves utterly to the truth of the message and allowed God to have free rein with their wills, and in their hearts. What was the background of these people in New Guinea, for example? Well, eighty years ago they were quite often head-hunters, cannibals, and savages. They lived in mortal fear of the unknown, and were the victims of sorcerers and witchdoctors; they engaged in tribal fights. Of course, we taught them that cannibalism, headhunting, and sorcery were wrong. We also taught them, God help us, that fighting was wrong, and now we have been forced to use their lovely land as a battlefield, and shattered the peace which we had given them and which they had accepted and loved.

They had been led out of the darkness of superstition into the light of the Gospel, and they practiced what they had been taught. Think what our soldiers and airmen would have had to face if these people had been left alone, untouched by good government or mission influence!

They Carried the Wounded

They have been saving your boys by the hundreds. You will from now on have a personal interest in these people and their country.

I think of those ten thousand carriers who carried everything required for the Owen Stanley campaign on their shoulders—the mortar bombs, the ammunition, the stores, and medical supplies—and carried back on their shoulders our servicemen who were wounded in that terrible fighting. You've got to remember that many of these native boys were coastal people who were used to the sun and warmth of sea level, and here they were struggling up to 7,000 feet through the slimy, slippery mountain slopes of the cloud-covered rain forests. They crossed and re-crossed raging torrents, sheltering their burdens from the terrific heat of the sun by day, and building shelters for them to protect them from the torrential rains at night.

Think then of these brown allies of ours helping the wounded in such conditions.

One woman said to me, "Other people can say what they like, I shall always stick up for these people be-

* *An address broadcast for Episcopal Church of the Air, Station WJAS, Pittsburgh, Pa., Columbia network, August 13, 1944.*

use my boy would never have come back to me if it hadn't been for the Papuan natives of New Guinea."

Now that woman has got it wrong; other people *can't* ay what they like, and she and all you who know hat a great debt we owe these folk have got to see hat they *don't* say it.

Something to Remember

We've got a lot of remembering to do after the war—he merchant service, all those in civil occupations who ave carried on at their jobs, the overworked doctors, urses, and clergy, as well as all those in the services who have stood between us and invasion. And along with those we have got to remember all those of other ands who have played the man in the hour of danger.

It has been my privilege during the past sixteen years o share in the missionary work which has been going n in New Guinea and I have seen these boys and girls, who were of such recent savage ancestry, change into happy, contented, capable citizens. I have seen them trying their hardest to carry out their school motto of "Work Hard, Play Hard, Pray Hard." I have seen them succeeding, and I have seen them failing, but I have also seen them trying again, after failure. They were taking readily to the arts and skills of peace offered by the best in our civilization, and they were growing healthier and more trustworthy day by day.

We little knew what an investment was being made by the gifts of those who supported us, frugal though those offerings sometimes were; and we little guessed what dividends were going to be paid when the time came. And that time has come during the past two and a half years. Think then of our happy mission stations in full swing when the war cloud settled on New Guinea; the testing time had come and these Papuan Christians were not found wanting.

They Found the Christ

You might think that the people of New Guinea would have looked for Christ in your boys who came from a Christian country; that they would have thought that from the countries that had sent Christianity to them they might have found Christians. Well, they did find Christ....They found Him in the persons of your boys. They found Him, wandering and lost and bewildered in the jungles of their land, and they led Him to friends. They found Him wounded, bleeding and exhausted on the awful mountain tracks, and they went to Him and bound up His wounds and carried Him to safety. They found Him at His last gasp in shark-infested seas, and they rescued Him. You see, it is true what Christ has said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." They helped your dear boys, and in doing so they rendered service to our dear Lord. They didn't do it for what they were going to get out of it; they were never paid much; they did it because it was the thing which Christ had taught them to do if they would be His disciples.

And your boys, what of them? Did they too find Christ in New Guinea and the Solomons? Yes, they found Him too, because there are those other wonderful words, "Except ye become as little children." Here was this child race; (and many of them are real children), quite happily rendering service to these boys of yours, and by so doing showing forth the love which inspired our Lord as He ministered on earth. In their actions the Good Samaritan was reflected and made real. Your boys were their brothers, and so it was no hardship to the Papuans to work day and night to construct airfields, or roads, or camps, and carry heavy burdens to ease the lot of your sons. To us in the combat area, the fighting men are not units with a number, they are really your sons, your brothers, your fathers, your husbands, your sweethearts. They may be a "pain in the neck" to their sergeant, but they are loved by some one back here, and each one had a home here in your United States.

A Ministry of Love

This was what our New Guinea boys and girls felt as they watched over your wounded boys lying on their stretcher, or as they washed their clothes, brought them food, or, taking their lives in their hands, crawled through the enemy lines to get them to safety. It was the knowledge that hearts would break here if some one did not come home that sent them out into the storm in frail canoes after an aircraft had crashed at sea, and having brought the survivors to land, nothing was too much to care for them. It has been a real joy to me to meet so many in this country whose boys have enjoyed our hospitality at our mission stations, or in whose rescue we have been able to take part.

It really was a privilege to us at Dogura, for example, to have your boys coming in, either by sea, in barges, small ships, or P. T.s, or by aircraft on to one of the emergency landing strips we prepared. Think what it meant to them to get away from the sweat and rain of Milne Bay to the lovely climate and beauty of our station, with its happy peaceful life in which they could join.

There they could enjoy hot baths, good food well cooked and served; they could complain if they got less than nine fresh vegetables for dinner at night; they could eat their fill of bananas, pineapples, oranges, and other fresh tropical fruits. They could play their favorite indoor or outdoor games; they had a great library of books from which to choose something to read; they could relax and write letters in our lounge; they could see a movie or listen to radio or phonograph; and they could worship beside their friends as they crowded into our Cathedral.

How Our Men Reciprocated

Many would reciprocate kindness extended to them in a remarkable way. It might be that we needed some urgent drugs or other medical supplies, so a fighter aircraft would roar over the station, not to strafe, but to drop what was needed; or a bomber crew whom we had rescued would, on their next mission in our direction, release not bombs, but packages of candy and

other things for the children and their friends with whom they had played and got along so happily after making a forced landing. Thus it will be seen how, amid the horrors and stress of war, kindliness and the simple things of life could be found and appreciated.

I can still see a young corporal from Altoona sitting beside one of my boys and the two reading together in English and Wedauan some of the old stories of the New Testament.

I can still see the fight being waged to save the life of a badly wounded man, a fight waged by brown medical boys and white medical officers, a fight which ended in victory.

"Rethinking Missions"

Time does not permit me to tell of many individual acts of heroism by the Papuans and Solomon Islanders, but I can say that hundreds of your boys are having a rethink about many things out there. Some of you may know that fine poem by Don Blanding—

Soldier, What Did You See?

What did you see, Soldier? What did you see at war?
I saw such glory and horror as I've never seen before.
I saw men's hearts burned naked in red crucibles of pain.
I saw such godlike courage as I'll never see again.

What did you hear, Soldier? What did you hear at war?
I heard the prayers on lips of men who had never prayed before.
I heard men tell their very souls, confessing each dark stain.
I heard men speak the sacred things they will not speak again.

What did you eat, Soldier? What did you eat at war?
I ate the sour bread of fear, the acrid salt of gore.
My lips were burned with wine of hate, the scalding drink of Cain.
My tongue has known a bitter taste I would not taste again.

What did you think, Soldier? What did you think at war?
I thought, how strange we have not learned from wars that raged before,
Except new ways of killing, new multiples of pain.
Is all the blood that men have shed but blood shed all in vain?

What did you learn, Soldier? What did you learn at war?
I learned that we must learn sometime what was not learned before,
That victories won on battlefields are victories won in vain
Unless in peace we kill the germs that breed new wars again.

What did you pray, Soldier? What did you pray at war?
I prayed that we might do the things we have not done before;
That we might mobilize for peace....nor mobilize in vain,
Lest Christ and man be forced to climb stark Calvary again.

A Song at Eventide

That will give you some idea of some of the things about which they are thinking. But many others are also thinking of the God who has been with them as they fought and suffered in that great Pacific theatre of the war, and some at any rate will come back changed because of what they have seen of the people to whom I am going back now, to the happiest and most worthwhile job I know—to the people who have shown forth Christ to your boys, and to the people who must always be very dear to us for what they have done. Soon now I shall hear again a sound of singing in the evening:

"Bada ma notaiai,
Ma gagaloelai;
Anela i na painiai
Da mara i na tom.
Amen."

"Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep
Till morning light appears. Amen."

Your boys have heard that sung on jungle trail and mountain slope, as wounded, they closed their eyes, sure in the knowledge that those who had carried them during the day, would watch over them at night. Please God, they will hear it again when they return to their homes in this land. The homes for which they have ventured their lives.

Giving as an Act of Grace

By C. S. Odell
Pastor of Emanuel Lutheran Church, Minneapolis, Minn.

Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; first they gave their own selves to the Lord, and to us through the will of God. 2 Cor. 8:1,5

CHRISTIAN LIFE AND LIVING is an act and an activity, a possession and a passion, a divine inflow from above and a divine overflow and outflow below. One cannot exist without the other, for where there is no fountain there can be no stream. But just as truly where there is an impression there must also be an expression. While Christian life is charged with living, living is charged with Christian life; the possession translates itself into a passion; and the inflow yields to satisfaction only when it finds an overflow and outflow. For things retain their very existence and their beauty only by functioning in their right and in their best use. If we do not live the Christian life in reality, we shall soon enough have no Christian life to live. We must either use it or lose it.

And again, regarding Christian life and living, they and all other relationships to them must be seen in their right order. As in the Kingdom of God, so here—first

ngs must come first. There must first be the Christian e, then the living of it; first the act, then the activity; st the possession, and then the passion; first the in- w, then the overflow and outflow. To reverse the der would be spiritual suicide. And still again, Christ- n life will be no more than commensurate with the easure of Christian life we allow to possess us. You nnot give what you do not possess. The measure of ater given to the thirsty is determined by the amount water in the well. The measure of Christian life and ving will be in direct ratio to whatever of Christian life given and accepted. And basic to and for this whole tuation is the God of grace and the grace of God.

What has been said in this introductory statement is digest what we desire to say of and about "Giving as An Act of Grace." Grace is the act of God upon man id in man; giving is an activity of God through the an of grace. God is both the fountain and the stream, an is only the channel. And while the God of grace orks with the man of grace, so also the man of grace turn works with the God of grace. In this holy and eavenly partnership, the God of grace makes man's ving in and for God an act of grace. It is just as true lso that God and man, as well as grace and activity, ust be seen in their right relationships: first God, then an; first God's grace, then man's activity through race. Then, too, our giving will be no more nor less an is the measure of God's grace accepted by us.

This whole situation is epitomized in that graphic, regnant, and all-inclusive statement of redemption: "By grace . . . through faith . . . the gift of God." Illustrative of the situation is every conversion. The whole ife and living of that genius, the Apostle Paul, is nothng more than the story of the act of God's grace followed by the activity of Paul the man of grace. Thus Paul himself experienced and so confessed the workings of God's grace in his life. "By the *grace of God* I am what I am: and *His grace* which was bestowed upon me was not found vain; but I labored more abundantly than they all: *yet not I,* but the *grace of God* which was within me." Remind yourself also of Gal. 2. 20, 21. Observe in these above passages the Christian life and the living of it, the act and the activity, the possession and the passion, the inflow and the outflow.

Grace, then, is everything, as everything is of grace. The grace of God over all, unto all, in all, and through all. Nothing is of grace that is not of God, and there is nothing of God that is not of grace. For you cannot think of God apart from grace nor grace apart from God. Christian life and living, then, expressed in a constant act of receiving from God and of giving to God, is both the product and the process of the grace of God.

I. GIVING IN ITS RELATION TO GRACE

Let us turn now from the more experiential or subjective, the more general sphere to the more particular and objective, to establish a fixed and certain foundation for "Giving as an Act of Grace."

Note the quotation from the Sciptures quoted at the head of this little study and other like passages in 2 Cor., 8 and 9: "*The grace of God* in the churches of Macedonia" (Philippi, Berea, Thessalonica) . . . "Beseeching us with much entreaty in regard of *this grace* and the fellowship in the ministering to the saints." . . . "We exhorted Titus, that as he had made a beginning before, so he would also complete in you *this grace also.* But as ye abound in everything . . . se that ye abound in *this grace also.*" . . . "For ye know the *grace of our Lord Jesus Christ.*" . . . "Also appointed by the churches to travel with us in the matter of *this grace,* which is ministered by us to the glory of the Lord."

What is this "exceeding grace of God" in the churches of Macedonia? Study the context. What a delightful and enriching discovery! It is the act of giving, contributing gifts in the form of offerings to the poor and needy at Jerusalem.

This experience finds Paul in Macedonia, veritably thrilled at the zeal of the congregations there in the matter of the grace of giving in the ingatherings he was sponsoring, which eventually were to be delivered to the saints at Jerusalem. Through the grace manifest in these churches in Macedonia, Paul stirs up the zeal for this grace also on the part of the congregation at Corinth. He sees the large gifts, but deeper than these gifts and beyond them he sees the grace of God. In fact, the gifts all but vanish and grace alone shines forth. In the matter of giving, the ugly old Adam disappears and Christ alone remains. And that is why giving as one of the many other Christian virtues of the Macedonian and Corinthian congregations is regarded as a special divine gift, a grace of God.

To designate God's grace as an act of giving, how merciful and condescending of God! To designate giving as an act of grace, what an exaltation of man! What a sacred and heavenly privilege to lift what seems to us such ordinary routine into such worthy and exalted heights!

Grace alone rightly motivates giving. It is grace alone that safeguards the giver, the gift, and the act of giving. Is not that exactly what God meant when He inspired Paul to write, "I beseech you therefore, by the mercies (grace) of God to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. For I say through the grace that was given me." Note that Paul based his plea as well as his spiritual insight on the grace of God. Also note that the Romans were to present themselves to God only on the ground of grace. Both the plea of Paul to men for God and the response of men to the plea of God through Paul are of grace and through grace. Giver, gift, and the act of giving are all preserved inviolate and rise like sweet incense to God because of the motivating grace of God.

As sacred and beautiful as are the giver, the gift, and the act of giving when motivated by grace, so base and ugly are they when motivated by selfishness. When one gives grudgingly and because he must, or for the sake of popularity, or to equal or exceed the gifts of others, or even to just pay one's own share—how ugly and how

unacceptable to God! Giving *in God's way* is not an act of natural man, rising out of the cultivation of his own innate powers resident in himself, but consecrated giving is simply and purely an act of grace motivated by the God of grace.

II. CONSECRATION OF THE GIVER THROUGH GRACE

Giving presumes gifts, and these in turn presume givers. For there cannot be a giver without gifts and giving or giving and gifts without a giver. And just so true is it also that each reflects the character and value of the other. For it is contrary to all spiritual law to expect consecrated giving of an unconsecrated giver. And conversely, it is consistent with all spiritual law to expect such giving of a consecrated giver.

If, then, there is to be consecrated giving, there must first be the consecration of the giver. For godly, consecrated giving must first take hold of the giver before the giver takes hold of godly, consecrated giving. To put it in other words, just as Christian giving cannot exist without the Christian, so the Christian cannot exist without Christian giving.

Recall that startling, and just as humiliating and rebuking statement of Hallesby, "I became a Christian in order to become a man." If it requires divine grace to make us men, for apart from that we are just refined beasts, it requires that, too, to make us consecrated givers. Nothing less than that act of God is sufficient, nothing more is necessary. That is why God pleads with us, "My son, give me thy *heart;* and let thine eyes delight in my ways." . . . "Keep thy *heart* with all diligence; for out of it are the issues of life." If God can only get our hearts first then all we are or hope to be, all we have or hope to acquire, will also be His.

God does not work at getting our hearts by first getting what is in our hands, but getting what is in our hands by first getting our hearts. First things first with God. If He can only get on the inside of us everything will be well on the outside. For a soul must first become the very work of God before he can do the work of God.

If a man would do what God wants him to do he must first become what God would have him be. God must first change man from what he is by nature to what he may be by grace. And this is the real crying need of our day. Men are crying so loudly and proudly for a change in the world that they cannot hear the cry of God that calls first for a change in men. God himself cannot change men by changing the world, but He can change the world by changing men, if only they allow Him. The first problem is not to get man out of sin and the slums of life, but to get sin and the slums of life out of man. "New birth" is what men need, not so much a "new deal."

The consecration of the giver through grace, then, is positively indispensable to make his giving an act of grace. Ever so much effort and success to make a man a large giver will never make him a consecrated man. His consecration is not to be sought by a process or act of large giving, but his liberality in giving is to be seen as a product of an act of consecration through the grace of God. It is very necessary to emphasize such a truth, for men are falsely laboring to change their hearts by their doing and by their giving instead of letting the Lord change their hearts and thus, also, their doing and giving.

III. CONSECRATION OF THE GIFT THROUGH GRACE

To make this little study somewhat a composite picture or outline of "Giving as an Act of Grace," we must consider also the gift of the giver. Gifts and giver must not be separated. The energy and force which comes with the consecration of the Christian giver instils a like energy and force into the consecration of the gift. That results in the blessed situation that there will not merely be " giving while living," for that can apply even to the lowest wretch, but there will be living while giving, a thing which applies only to the consecrated gift and giver as an act and activity of grace.

It is not only the rich man that gives "bad" gifts. The poor man as well can be a niggardly miser. Not amounts but attitudes determine. The poor man as truly as the rich man must give so as to save his soul. Poverty does not exempt the poor man from giving to God any more than does riches of the wealthy man obligate him. Just as the giver can be ugly and bad in his giving, so can the gifts be very base and ugly. That is what Paul implied when he said to Philemon, "That thy goodness should not be as of necessity, but of free will." Or, when he wrote the Philippians about their giving, "Not that I seek for the gift, but I seek for the fruit that increaseth to your account." Or again, as he wrote to the Corinthians, "That your aforepromised bounty might be ready as a matter of bounty, and not of extortion." Read 2 Cor. 9. 5-7. Even our gifts cannot be consecrated except with the right motivation, brought about by an act of the God of grace and through grace.

Our gifts are not purposed to curry God's favor, but are expressions of thanks for favors already bestowed upon us by God. They are not processes towards God's grace, but products of His grace. We give for what we have already received, not for what we expect to get.

Consecrated giving must be assured by consecrated getting. For the way a man spends his money is largely determined by the way he acquires it. There must be consecration in both spheres. Just as some one has so aptly said, "Acquisition makes the money; distribution makes the man. Distribution without acquisition dissipates the money; acquisition without distribution dissipates the man." Even if it be true that giving does not in any sense save our souls, it may equally be posited that our souls cannot be saved without consecrated giving. And there should be just as much luxury in our giving as there is luxury in our living. If ever we are to restore New Testament Christianity, not least must we also restore New Testament liberality. That can and will be done only through grace.

The art of giving is one of life's highest achievements.

ere is much truth in the accusation that when a man's cketbook is converted the whole man is converted, it is the last thing one wants to let go. Statistics as giving is outside of the province of this study, for we e only concerned with giving as an act of grace, but atistics point an accusing finger at our miserly giving. less we make our offerings to God increase with our comes from God, we shall be in danger of having the rd make our incomes decrease to the measure of our ferings. For we cannot cheat or short-change God. d runs no bargain counter, either on His side of the unter or on our side of it. And just because giving ems to be difficult, that fact should challenge rather an deter us. "Christianity has not been tried and und wanting; it has been found difficult and not tried," id Gilbert Chesterton, and that is particularly true of hristian giving.

"I have no difficulty in giving away money," says amuel Insler, for I count myself one of the Lord's ewards.". The same thought is echoed by William E. odge, "I cannot tell you how great a pleasure it was r me to receive your note and help liquidate the deficit the work of the Board of Foreign Missions of the resbyterian Church." Such also is the testimony of a railroad engineer, who wrote: "Do you know out of what I get my greatest satisfaction in life now? I get it out of being the Lord's treasurer. Before I was converted I used the first thing to take out of my pay envelope enough to cover my large booze bill. Now as soon as I step off the pay car, I put a fixed portion of my wages in a separate pocket to be given away. Then when I get back to my cab, I feel a new sense of partnership, that of the Lord's treasurer instead of a locomotive engineer." When by God's grace such experiences become ours, then we shall have consecrated gifts and givers.

As to the money we give to the Lord, it is not at all a question about how much of mine I am going to give to the Lord, but how much of the Lord's I am going to keep for myself. God does not want *your* money—you have none. He wants *His* money which he has loaned to you, for He owns both you and your money.

As to our relationship to this whole question of giving, "What we need is not more drives, but more desire to do God's will; not more spasms, but more Christianity; not more campaigns, but more cashing up on our debt to God; not more movements, but more thorough instruction in Christian stewardship; not more machinery, but more men all for God."

The Reader's Viewpoint

FAVORS PAROCHIAL SCHOOLS

y dear Editor:

ALLOW ME TO congratulate you on the editorial, "Parchial Schools or a Pagan Nation!" I'm sure that many thers of our brethren feel the same way as I do.

Myself . . . I have been a campaigner for parochial schools. erhaps only in a theoretical way. At every convention I ve to get up and "shoot off my face" about the need for arochial schools until our district president ducks when he ees me ask for the floor, knowing what's coming. However, rom a purely logical point I have argued this question with choolmen and they do assent. There is no other way around t.

The complaint today: Not enough character, not enough iscipline, not enough moral stamina—in the school proram.

The remedy: (admitted) . . . more religion in schools, even nore Bible.

The dilemma: Church and State separated, secular schools nay not present religion with any bias. Jews opposed to Christians, and so on and so forth. To do so encroaches upon he liberties of one or the other group. Half-way measures f slight Bible reading (occasionally) and a Lord's Prayer ow and then are worse than useless.

The answer: Parochial schools, (resoundingly)!

Perhaps we are closer to the solution than we think and nay believe. There are many defunct schools, some with properties that are valued in the thousands. Energetic work might put these back into circulation. Other denominations and synods have asked for the use of some of these school buildings. Shall they do what we deem impossible?

The problems that becloud the return to a sound parochial school system are many. The sentiment engendered by strong P. T. A. organizations, along with the state and national institutes and teachers organizations, must be reckoned with. This elaborate system will not allow control of the school business to slip from its grasp. Without denying the achievements of the school system of today and the rise of education in America, it is still our duty to examine this advance in the light of eternity, and its philosophy for the days to come. It is still true that the children they educate are our children and we have an obligation towards them which no school system can fulfill in our behalf, that is, "bring them up in the nurture and admonition of the Lord."

Added to the above is the strong sentiment of local groups and units who favor the growth of the school system as is, they who feel that education in material things is the salvation of men. They are convinced that when handicraft and essentially scientific teaching is combined with a slight tinge of moral principle as may be gleaned from a YMCA or similar youth program, as for example Boy Scouting or 4-H, then a satisfactory youth will emerge therefrom. This is often the favored pastime of clubs and fraternities, not to mention civic social and luncheon clubs all without a specific training or direction toward the fear of God or faith in Christ. This group forms a formidable barrier to any return of a Protestant parochial school.

Can't you hear many people saying, "What, build a school when we have this lovely school right here in town with all its advantages (as though they all had swimming pools, gyms, tennis courts, golf links, all-sufficient gym equipment, etc.) and our bus routes and school activities? Never!" What would the feeble insistence that religion is vital mean to such people? The reminder that "man liveth not by bread alone" falls on deaf ears in such a group of materially minded people. They want to mingle, if necessary, religious training with the present system and can't for the life of them see that this just can't be done under the American constitution. (Witness Catholic attempts to secure state aid for their parochial schools.)

The moral decay has not penetrated deeply enough to bring us face to face with real corruption, so that we have had to reap the effects of a nation that forgot God. The salt

is still there. Juvenile delinquency has been but a slight outbreak on the surface, however much it may indicate a serious tendency. So America has not had to cry yet, "Out of the depths!" When that time comes, as surely it must if we neglect the righteousness towards God, America may be ready to establish religious training, but will be unable to do so because it is too late.

Perhaps an illumination of the problem from the practical side would be helpful. Let it be shown what would be necessary to secure a **good** parochial school system. What difficulties would have to be met, state requirements, curricula, teachers' staffs, supervision and organization, tie-ups with the State and so forth. Something like that from those among us who still have a parochial school or those who are educators might help to get the ball rolling.

But above all, we must begin to realize the absolute necessity for religious training of the youth. Not a vague program of now and then, a part-time program, or hit and miss program, but that which we have heard too often already without actually doing anything about it—a Christ-centered program, a regular diet of gospel teaching.

Thank you for the inspiration furnished through the pages of the LUTHERAN OUTLOOK, I'm sure you are rendering the Church a real service in the editing of this magazine.

Sincerely yours,

Capac, Mich. BRUNE BRUECKNER

VIEWING *the* BOOKS

THE ALTAR AND THE WORLD *by Dr. Bernard Iddings Bell. Harper, N. Y., 1944. 148 pp. $1.25.*

This is an excellent book for any pastor of a Protestant liturgical church, especially of the Episcopal and Lutheran churches, to read, and likewise for any layman who wishes to understand more fully the meaning and value of the Christian liturgy. It is fundamentally a book on worship, worship with its social implications, "the loving of the world into goodness." Its sub-title tells us that it is "a book for those who wish to bridge the gulf between worship and social action."

If the book were nothing more than an appreciative explanation of the liturgy of the Church of England and its daughter church in America it would be well worth reading, but it is much more than that. It is a book that tries to show the importance of all corporate worship, its value to the individual, to the state, to the world. It has the rights and happiness of the world's "little people" constantly in the foreground—the little people who ask so little, but wretchedly fall short of getting it. "The little people are so helpless! They flee for succor from one master to another, from one demagogue to another. They do not wish to govern; they have no skill in government; they ask a decent master and they almost never find one. Who is to be for them a sufficient advocate? Who is to rebuke and dethrone their successive oppressors? .... We bring them, they can bring themselves, to Jesus Christ the God. . . If only the common folk would do just that, in faith not wavering, then they could rest in hope of justice." I. O. N.

THE INDIAN IN AMERICAN LIFE *by G. E. E. Lindquist and others. Published by Friendship Press, N. Y., 1944. 180 pp. Maps. Cloth $1.00. Paper 60 cents.*

This neat little handbook should make many friends for the Indians, and it is evident from the contents of the book that the Indians need all the friends they can get if they are ever to enjoy the democracy of which we boast.

There is a chapter on the achievements of the Indians in American life, one on the cultural backgrounds of the various Indian "nations," one on Indian-White relations, one on the social changes to which the Indians have had to adjust themselves, one on educational developments, and two discuss the future of the Indians. Throughout the book there are liberal quotations from utterances of leaders among these descendants of the earliest known Americans, — utterances which show them to be as sagacious, as gifted and as civilized as the descendants of any other group contributing to the making up of the American nation.

A folded map at the end of the book shows where the Indians of today are located, and it is surprising to note how many states of the Union have Indian communities. I. O. N.

TOWARD LUTHERAN UNION *by Theodore Graebner, D. D. and Paul E. Kretzmann, Ph. D., D. D., Ed. D. Concordia Publishing House, St. Louis, 1943.*

Whether or not this book, written by two distinguished and faithful members of the theological faculty at Concordia Seminary, represents a forward thrust in the direction of full Lutheran union depends almost entirely on what the Lutheran Church does with Chapter One, entitled "Laying the Foundations." It is, as the chapter heading clearly indicates, the foundation of the book, and as reading further indicates, the foundation of an acceptable union by Missouri. If this chapter is accepted, and there are many who can accept it, the way is open for a united Lutheran Church in America. But if it is not accepted, all hopes for such a union are vain.

But what is there in this first chapter which makes it significant? And, less important, why is it that your reviewer, who, like Kierkegaard, writes "without authority," thinks that this book could just as well have been entitled something else?

In the first place, we find on page two this statement: "According to Scripture this unity presupposes one thing, a feature which is *absolutely essential* to the establishment and maintenance of a God-pleasing oneness of spirit, and that is the full *agreement* (italics mine) as to the inspiration, the infallibility and the inviolability of the Holy Scriptures. As we shall see we are compelled by Holy Writ itself to make this a condition *sine qua non* in all negotiations tending toward church fellowship of every kind and degree."

To some this insistence may seem harmless. Indeed it may appear legitimate. But the authors surely know that "full agreement" by human beings, especially in the realms which they have indicated, one of which by their own admission involves a mysterious process (page 11), is impossible. To argue, as they might, "But we have full agreement in Missouri," is quite beside the point. For a hundred years Missouri has lived in a world by itself. It has been able, through strict theological control, limited almost exclusively to one Seminary and a foreign language, to create this unity. To expect "full agreement" on this question at this time from Lutheran bodies which have not known, nor desired, such absolute control and isolation is altogether outside the realm of fulfillment. Certainly the writers must know this.

But this insistence takes on terrifying proportions when the writers insist on not only "full agreement" on the inspiration, infallibility, and inviolability of Scriptures but "full agreement on a particular theory of inspiration, viz., verbal inspiration. One would think that such an extreme view, such an extra-confessional demand, would be open for debate, but no, it is a closed question. It is set before the Church, as a demand fully prefabricated. It has the finality of a doctor's prescription. All the "patient" has to do is to "take it."

t we must not brush aside Missouri's "insistence on an ement on the basis of Scripture . . . with a haughty 'You make me sign on the dotted line!'" To so act would not go contrary to the author's hope (page 239), it would be in taste. On the other hand, we must, some of us at least, to this insistence with a plain, firm, "We cannot sign!" we cannot sign simply because we cannot honestly make theory of verbal inspiration a *dogma,* as they do. And it ws that we cannot, as they can (page 10), make an accept- of a different theory, no matter how much we may disagree it, by "leading theologians in certain sections of the Luth- Church in America," tantamount to an attack on the fact spiration itself.

the same time we can agree with the authors that "it is isely at this point (the point of verbal inspiration) that we one of the chief obstacles which prevents unity and union he Church at large, and in the Lutheran Church in America articular (12)." But we must insist on just one more point, that is that it is chiefly Missouri that has made "this point" of the "chief obstacles." Naturally, Missouri will disclaim such "honor." Her apologists will, and do, quote those ages of Luther which make him a party to their particular na. They amass Scripture passages by the score to "prove r point." They appeal to reason, to the nature of God, to r, Paul, and Kretzmann. All in all, the authors have made, his book, an impressive but unconvincing attempt to place blame for Lutheran disunity, in terms of this particular gma," on shoulders other than their own. But regardless of is to blame, the fact remains that the writers have called ntion to a chief obstacle which must be faced. And it is not ays faced!

the Introduction the writers affirm that the time has now e for a re-study of the "entire Scriptural background (of on) and that in an entirely objective manner, without any emical interest." They say further that this "book was writ- with the intention of making it objective." Now the authors st know that an "entirely objective" study of Scriptures (or thing else) is quite impossible. In fact, without arguing the nt further at this time, an "entirely objective" study of iptures may be, to Lutherans, entirely objectionable. But cerning the objectivity of this book, it is about as objective a definition of "freedom" by the National Association of nufacturers or of "Americanism" by the American Legion. ere, for instance, is objectivity, when in discussing the "dog- " of verbal inspiration the authors fail to present a single ement suggesting that their viewpoint on this "dogma" may e either weaknesses or difficulties? This book is biased, nistakably so. But that is exactly its value. It tells the read- in no uncertain terms, just where Missouri stands on the ject of Lutheran union, and why. Furthermore, in equally ar language, it tells most of non-Missouri Lutheranism that s heterodox!

On the last page of the book the authors ask "How long" will s "beloved Lutheran Church" be torn asunder by schisms d distressed by heresies, a "scornful wonder to the ungodly?" smuch as the authors nowhere confess that Missouri enter- ns schismatic tendencies or is distressed by heresies, the plications are quite obvious. We, outside of Missouri, are the ornful wonder to the ungodly." We are heterodox. And ion among American Lutherans is an impossibility as long as remain so, especially with regard to the *conditio sine qua n* outlined in Chapter One.

But there is nothing malicious or mysterious about Missouri's nd or charges. Frequently reporters in the church press give e impression that Missouri remains aloof from the rest of Luth- anism through sheer stubbornness. They profess a deep hurt and surprise at the action of such a non-cooperative "brother." They even hope that "the decision of the Missouri Synod may not prove to be as irrevocable as it has appeared to be at first glance." The primary reason why Missouri remains apart is not stated. But the primary reason should be given. It should be given in fairness to Missouri. It should be given in order that Lutherans might know the total background of this disunity. I have questioned several laymen recently on why they think that Missouri does not join with the rest of Lutheranism in full cooperation. In *every* case the laymen questioned placed the blame on Missouri's obstinacy and queer notions. Not one was aware of the fact that her refusal to unite was due, in large part, to a fundamental (to Missouri) doctrinal disagreement on the issue of verbal inspiration, and that this theological difference was a *real* difference.

The simple fact seems to be that "Union Now" with Missouri is utterly out of the question. We are foundationally "miles apart." Missouri believes in the dogma of verbal inspiration. We do not! And until we can have "agreement" on this question, any further talk of union is both unnecessary and nonsense.

Emmer Engberg

A. T. ROBERTSON; A BIOGRAPHY *by Everett Gill, D. D. Published by Macmillan, N. Y., 1943. 250 pp. Illustrated. Price, $2.50.*

The writing and publishing of biographies is a valuable service to humanity. Every such "inside" story helps us to understand ourselves as well as humanity in general better. Seeing a man or woman in their public contacts only does not give us a true picture of them. A brilliant front may or may not betoken a brilliant interior. When time has passed for passions to cool, and when an honest writer does the work, we get the real story of the man or woman in the biography.

In the biography before us we see a brilliant scholar, teacher and preacher pictured. We see him enjoying as a child the advantages of a luxurious home, then we see how he passes through the trials of poverty and toil after the Civil War swept away the family property. We watch the student, who has to help earn his college and seminary expenses, battle poverty, ill-health and the other difficulties in his way, to a successful conclusion. The extracts from diaries and letters show us that he did this with very common and human feelings including disappointments, discouragements, fears and alternating periods of courage, hope and happiness. The young preacher and teacher has his battles to fight also. There was no royal road to greatness for him. His special study, during his whole mature life, was the Greek New Testament, and it was the contents of this precious book that sustained him and urged him on to greater achievements.

His life work, besides his teaching in the Louisville Baptist Seminary, his preaching and his lecturing at summer assemblies, resulted in 45 books, and numerous contributions to periodicals. Among his books were 4 Greek grammars, 20 commentaries, 11 volumes on history and 10 character studies. The best known of these works are probably his Grammar of the Greek New Testament in the Light of Historical Research (5 editions), Studies in the New Testament, Word Pictures in the New Testament (6 volumes), and Epochs in the Life of Jesus.

A severe critic might perhaps be offended at the somewhat informal character of the biography and at a few faults almost inevitable when the biographer is such a close friend and admirer of the biographee. Nevertheless the story is told in such a way that one actually feels that one has come to know Dr. Robertson as well as his best friends knew him. I. O. N.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Christian Higher Education

THE MEMBERS of the American Lutheran Church are becoming conscious of the vital place in the program of the Church at large that Christian higher education must play. The entire Church is engaged in its first "all out" effort to interpret to the Church and its schools their respective parts of service. As a part of this church-wide effort, a gift of $820,000 is being asked as the minimum needs to start a building program immediately following the war.

Stream-lined Church Convention

The triennial convention of the American Lutheran Church opened with a communion service on Monday morning, October 9, at 10 o'clock and closed on Saturday, October 14. A resume of the convention will appear in next month's OUTLOOK.

Give the Child a Chance

The slogan for the Education Year for parish education this fall is "Give the Child a Chance": by giving him a home, giving him friends, and giving him Christ. The American child must be saved and won for Christ. To accept the challenge placed before us, a ten per cent increase in Sunday school enrollment is expected.

A Moving Picture

The Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, announces a new moving picture on deaconess work in color (silent) to appear for bookings about November 15. Leaders throughout the Lutheran Church have commented most favorably about this picture. They say: "It is appealing," "Challenging," "It tells a story," "Beautiful," "It pulls at your heart strings." The importance of the work of our deaconess motherhouse can hardly be over-estimated as an approved and accepted service to Christ of real "Consecration."

Open Negro Church

The first Negro Lutheran church in the city of Columbus, Ohio, was begun in August by the Commission of Colored Missions of the American Lutheran Church in cooperation with the local conference of pastors in the city. A Daily Vacation Bible School was started and a first worship service held in a residential section where Negroes are prominent.

Training Parish Workers

Special vocational courses to train young women in parish work was established with the opening of the fall semester at Capital University, Columbus, Ohio. The training will fit a girl for work under a local pastor in positions of youth leadership or religious education, for contacting the homes of children and making many of the parish calls and for survey under organization work in defense plant areas or metropolitan districts that have no organized church.

Luther and the Scriptures

By
M. REU
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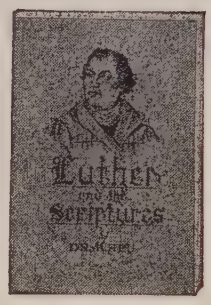

The Scriptures always were the sole authority for Luther.

In what sense and to what extent were they such authority?

Dr. M. Reu, Luther scholar and theologian, makes an extensive study of Luther's writings to determine the great reformer's attitude on inspiration.

In the preface to "Luther and the Scriptures" Dr. Reu says: "If only this would be recognized that one can maintain 'verbal inspiration' and at the same time reject the theory of dictation, not a little would be accomplished, because the assumption that these two are identical seems to be nearly ineradicable. Luther maintained the first and rejected the second."

Proudly We Hail

By
Edw. Kuhlmann
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Luther's coat of arms is intriguing when you analyze it.

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The interpretation reveals that there is not only beauty in the design as a whole but also meaning in each part.

After you have read *Proudly We Hail*, Luther's coat of arms will look different to you. The cross at the center you could readily understand, but *Proudly We Hail* gives it new light and points to the significance of the heart, the white rose, the blue sky, and the gold ring.

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orwegian Lutheran

By L. M. Stavig

Orphanage Appeal

HE HOMME Children's Home, Wittenberg, Wisconsin, with the Rev. B. Anderson as superintendent, is ducting an appeal for $100,000 for v buildings. This institution is one the oldest of its kind in the midst. It will discard the present large, tral structure and begin the deopment of a cottage plan for its ldren. Pastor Magnus Dahlen, who s accepted a position as director of ial welfare in our Church, is in ae charge of the appeal. Congregans in the entire Eastern District of Church are being contacted.

Norway's Clergymen

According to a recent dispatch from ckholm, fifteen percent of all Luran clergymen in Norway have been her arrested or banished since the rman occupation. According to the est information, all arrested clergyen have been concentrated in one ernment camp. Those who have en exiled are under constant police pervision. It is presumed that most the arrests have been made in the tempt to crush opposition of the urch to the Nazi control.

Daniel Nelson in China

A significant judgment upon our urch was recently pronounced by e so-called Christian general of ina, General Feng Yu-hsiang. Dr. aniel Nelson recently was the guest General Feng Yu-hsiang at dinner a hotel at Pei-Pei. During the dinr conversation he frankly criticized e Lutheran Church for its lack of sion, "The Lutheran Church is a eat Church, and I have profound adiration for its principles, but you ave one weakness. You do not help our Christians when they are in spel need. Why don't you do someing for all your Christian refugees Free China? You preach love and harity, but why don't you do someing for your pastors? Take the Rev. hu Hao-jan here. He has been negected by his own Church. I have ofered him a position as my private haplain, but he has declined. Dr. H. I. Kung, Minister of Finance, has ofered him a fine government position, ut again he has declined. Now", pointng his finger at Pastor Chu, "there is real Christian for you. He is a Ying Xu T'o (a staunch veteran, or, literally, tough bone). Even Jesus saw to it hat His disciples did not starve and gave out loaves and fishes, but you let your pastors starve. Those who have specialized in preaching the Gospel now have to specialize in raising rice for a livelihood."

Dr. Nelson reports that fifteen students have applied for admission to a proposed Union Lutheran Seminary to be opened in Chunking this autumn.

Africa Missionary

Sister Alene Smith of Lemmon, South Dakota, a graduate of the Lutheran Deaconess Hospital in Chicago, has been called to missionary service in Africa. She will leave soon for her work there.

Pacific Lutheran College

Plans are being completed at Pacific Lutheran College, Parkland, Washington, for a golden jubilee festival to be celebrated October 11 through 15. This college, opened originally in 1894, is the only one of eight institutions started by five different synods for educational purposes on the Pacific coast that has survived. It is now supported by the American Lutheran Church, the Augustana Synod, and the Norwegian Lutheran Church.

One important phase of the anniversary observance is the raising of a $300,000 building fund. The women's

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Missionary Federation of the American Lutheran Church has already raised $30,000 while the American Lutheran Church itself is earmarking $35,000 of the funds raised in its educational appeal for Pacific Lutheran. Women of the N. L. C. A. have set a goal of $40,000 as their contribution, while the congregations of the Pacific District are raising $150,000.

Luther League Convention

Announcement has just been made that the young people of the Church will schedule a large national convention some time during June 1945. This will mark the first such gathering since before the war. In accordance with past custom, this will be a joint convention of the young people's Luther League and the Choral Union of the Church.

Lutheran General

Brigadier General Lauris Norstad has been recently named chief of staff of the 20th Air Force which is composed of the large B-29 super-fortresses. General Norstad at thirty-seven is one of the army's youngest generals. He is the son of Pastor Norstad, rector of the Deaconess Hospital in Chicago, Illinois.

Here and There in the Church

Dr. A. M. Skinlov, former president of the Rocky Mountain District of the Church, has been appointed hospital pastor and city missionary in Spokane, Washington. — Pastor O. G. Birkeland of Whitehall, Wisconsin, is the new department chaplain of the American Legion elected at the state convention in Milwaukee. — The Norwegian Memorial Church in Minneapolis was recently host to Wilhelm Morgenstierne, Norway's ambassador to United States. — A letter of commendation and ribbon bar for meritorious conduct was awarded Lt. Gordon V. Tollefson, one of the chaplains from our Church, for meritorious conduct under enemy gun fire at Tarawa. Lt. Tollefson is now stationed in the new $4,000,000 Navy Hospital at San Leandro, Calif. — After several months as director and officer in charge of the famous Bluejacket Choir at Great Lakes Naval Training Center, Lt. Com. Sigvart Steen has been transferred to sea duty with the fleet. — The Luther League reports that more than 11,000 young people attended the sixty-four Bible camps of the Church during the summer of 1944.

Lutheran Free Church

By H. C. Caspersen

A Significant Birthday

AT THE HOMECOMING exercises at Augsburg College and Seminary this year the school had rounded out 75 years of existence and work. For this occasion an appropriate program was arranged, the chief speaker being Dr. Conrad Bergendoff, president of Augustana College and Seminary, Rock Island, Ill.

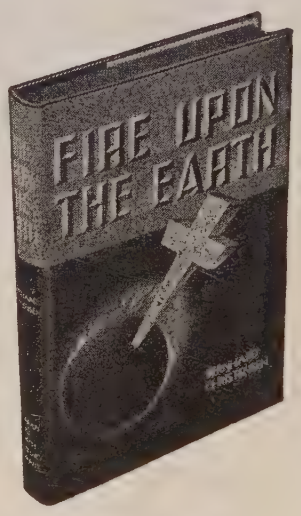
Plans for new buildings at Augsburg decided upon at the annual conferenc this past summer, are slowly nearin completion. It is the intention to gath er a sum of about $250,000 for erectio of a library building and a scienc building. The need for an adequat room for the steadily expanding librar has long been felt. The basement o the so-called "new" building has ha to serve for four decades as a "library."

Facilities for science studies hav also been furnished in this "new building, and other quarters for thi essential part of a liberal arts colleg must be provided in order somewha

Fire Upon the Earth

by

Dr. Bernhard Christensen



WHAT OTHERS SAY ABOUT IT:

Ebenezer: "This young and gifted theologian has given us one of the most stimulating books produced in the Lutheran Church in America for many a day."

—N. N. Rønning.

The Lutheran Messenger: "The lines throb and glow with the ardor of a great concern for our spiritual welfare as individuals and as a Church and for "the things that belong to our peace.' "—C. J. Sodergren.

The Lutheran Herald:

"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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—George Aus.

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keep step with the challenge of the w day which we all expect will wn when the world again settles wn to normal and sane living.

Also at Oak Grove Seminary, Fargo, D., it is the intention to provide a ry much needed new building for mnasium and library.

Stewardship Meetings

Stewardship meetings are being held roughout the Free Church at this ne.

These meetings consist of represen- tives from the local congregations each district (circuit), of which there e nineteen. At these gatherings the ms allotted to the respective districts e again divided among the congre- ations, and the representatives from ie congregations report to their home urch what is expected of them.

Home Mission Institute

The Augsburg Seminary faculty has ecided that an institute for home mis- ons is to be held at the school the rst week of February, 1945. Last ear's course met with hearty response, nd it was the expressed desire of the articipants then that a similar course e given the coming year. The pro- ram, however, has not yet been ar- anged. The arrangement is supposed o be made in conjunction with the oard of Home Missions.

Editors Meet

The editors of the Lutheran Free Church publications, **Folkebladet** and he **Lutheran Messenger,** H. C. Cas- ersen, and A. B. Batalden, attended he annual meeting of the National Lutheran Editors' Association in New York, September 27-28. The meeting was held at the Lutheran Church Home, 231 Madison Avenue, which, by the way, is a former palatial home of the J. Pierpont Morgan family. It is hard- ly necessary to say that the meeting was a most enjoyable one. The host was the Lutheran Publication House of Philadelphia. For the next annual meeting of the editors there were two invitations, viz., from the Lutheran Free Church Publishing Co., Minneap- olis, and from Concordia Lutheran Seminary Press, St. Louis, Mo. Since the last one was presented a year ago it was accepted, and it was decided that the 1946 meeting would be held in Minneapolis.

The Lutheran Church House (Mor- gan residence) covers the entire front- age of one block on Madison avenue. Adjoining it is the Morgan Memorial Library, a gift of the Morgan family to the City of New York. An open space between the two buildings is a beautiful little park.

The editors had the privilege of vis- iting the library one day. Much time could profitably be spent there ex- amining the precious contents and studying the descriptions. Among the treasures there is a copy, richly bound and ornamented, of the first printings of the Gutenberg Bible.

United Danish

By H. Skov Nielsen

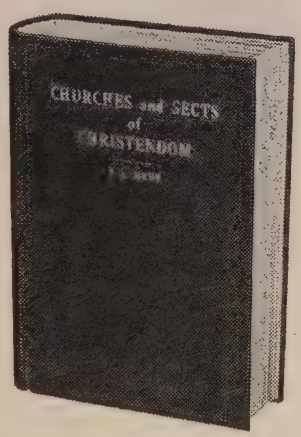
DANA COLLEGE opened its 58th school year on September 4 with an initial enrollment a little above that of last year. New faculty mem- bers are: Mr. O. F. Bale of Ann Ar- bor, Mich.; Mr. A. H. Ludwig of Chil- ton, Wis.; and Miss Anilaura Peck of Lindsborg, Kan. Miss Nellie Falk of Geneseo, Ill., who formerly was con- nected with our school, has returned as head of the English department.

The Rev. Paul Nyholm has, under pressure of other duties, found it ne- cessary to relinquish editorship of the quarterly synodical bulletin "My Church," which was launched two years ago, and which has been so well received. The October issue has been gotten out by the Rev. L. Siersbeck of Council Bluffs, Ia., as acting editor.

The Rev. P. C. Paulsen of Ferndale, Calif., chairman of the synodical hymn book committee and translator of many Danish hymns, has been chosen to edit the devotionals "Wells of Salva- tion." The Rev. I. M. Andersen re- signed the editorship upon assuming his new duties as superintendent of

Churches and Sects of Christendom

By Dr. J. L. Neve



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"The author of this volume endeavors to describe and characterize all church groups of Christendom; it is his purpose to treat not only those included in the official Religious Census of the United States but those of other lands as well. The contents of this book are the result of many years of lectur- ing on this subject. Observing that in most cases every church has engendered its own sects, the writer has attempted to treat the whole of Christendom in thirteen families and an additional group. In keeping with the title the religious organizations which do not desire to be considered Christians have been omitted . . . .

"The fourteen chapters of this book, together with the Introduction, address themselves to readers who have an interest in denominational questions. Those who think that because of the prevailing interest in church union today denominational problems are dead issues, are greatly mistaken. Institutions, rooted in a long history of Christian experience, built upon convictions made sacred by solemn Confessions or Covenants, established in the hearts of many believers and colored by certain types of piety, are still a long way from disappearing in a general church union. And, surely, a true and successful union calls for a knowledge of all that one can learn about the genius and present composition of the existing churches . . . ." Taken from the Foreword.

"Dr. Neve's book is not just another book in comparative symbolics. . . This volume is a real contribution to the subject announced in its title. It is an original product of scholarship, is based on very wide and thorough acquaintance with the various denominations and the Christian and non-Christian sects, and is easy reading. We have read critically certain significant chapters and recognize the author's evident purpose to speak with scholarly moderation and to treat also the various Lutheran divisions in the United States with fairness and sympathetic understanding. He is a conservative Lutheran teacher, his theology oriented by the Word of God and sincerely endeavoring to apply the norm of a sound Lutheran theology."—Theodore Graebner.

LUTHERAN PUBLISHING HOUSE
Blair, Nebraska

the Eben-Ezer Mercy institution at Brush, Colorado.

A revised and enlarged edition of "Junior Hymnal" is now on the market. This book, as well as "Hymnal for Church and Home," is a result of co-operative efforts of the two Danish Lutheran churches.

A group of the older children from the Bethany Home at Waupaca, Wis., attended this year's Bible camp at Oregon, Wis., chaperoned by Superintendent Hansen. They earned their keep by waiting on tables. A complimentary write-up of the Bethany Home has recently appeared in the Milwaukee Sentinel and other Wisconsin papers.

Augustana Synod

By William E. Berg

Our Colleges

ENROLLMENT totals at Augustana College, Rock Island, are a source of special interest and of gratification on the part of the Board and Administration. Here are the figures, representing a five per cent increase over last year.

Freshmen	47 men	126 women	173
Sophomores	16 men	78 women	94
Juniors	10 men	35 women	45
Seniors	19 men	26 women	45
Special	18 men	11 women	29
TOTALS	110 men	276 women	386

This represents slightly more than two-thirds of a normal enrollment. One hundred thirty-seven are enrolled in evening classes. Upsala College at East Orange, New Jersey, reports a good enrollment. Luther Junior College and Academy at Wahoo, Nebraska, reports a much enlarged enrollment over last year. Gustavus Adolphus College at St. Peter, Minnesota, with its Navy V-12 project and its new twelve-month class schedule, will not have the fall enrollment until November. Bethany College, Lindsborg, Kansas, has a good enrollment for these times. All of the colleges are giving earnest consideration to present and future plans for meeting the needs of returning servicemen, and also to the problem of expanded facilities that will be necessary to care for the inevitable increase in enrollment in the post-war era. Dr. C. A. Serenius, head of the department of public relations at Augustana College, expresses the viewpoint and vision of all our colleges when he says:

"It is becoming increasingly evident that we must make immediate plans for extending our facilities.

"The return of honorably discharged veterans has exceeded our expectations. We expect that the number will be increased considerably by the beginning of the second semester. Seven veterans enrolled last week and there is a likelihood that more will be coming very soon. Augustana is happy to serve these men and the faculty is giving serious study to the arrangement of courses and teaching procedures which will best meet the needs of these ex-servicemen."

If we fail to provide an adequately trained and well-balanced Christian leadership for the Church, then we shall face a broken world with empty, pompous programs and a totally inadequate personnel, lacking vision and spiritual and mental equipment to lead God's people to victory. Our Christian colleges will find themselves in the confused, irrational postwar world in one of the front lines of defense. Only the truth of God revealed in Christ can set men free. What a tremendous challenge!

Augustana Seminary

The total enrollment in the Seminary for the present school year has decreased from 130 to 110. The junior class, which was matriculated in June, numbers only twenty-four. The Synod decided last June to accelerate its seminary program by eliminating the year of parish service, using instead the two summer terms for this phase of the course. This arrangement brought back for resident-study the class of thirty-three members which ordinarily would have been serving congregations. Thus, a total of 58 candidates

YOUR KEY TO THE BIBLE

Being a Presentation of Your Religious Concern with the Bible

by

THEODORE HUGGENVIK, TH.D.

Professor of Religion and Philosophy,

St. Olaf College

Northfield, Minnesota

Redemption through Christ, the central theme of the whole Bible, is the teaching emphasized in this new Bible study book. Because the message is personal, the presentation is called "Your Religious Concern with the Bible."

Dr. Huggenvik makes a brief study of each of the books of the Bible. As stated in the Introduction: "Since the Bible is primarily a Book that deals with man's relation to God, the important thing is to find out what the Bible says about that relationship. The writer of these notes believes in both divine revelation and divine inspiration—that in the Bible we have the inspired record of God's revelation to man. This is amply attested by the human-divine personality, Jesus Christ, presented to us by the Bible. And Christ is the subject of the entire Bible."

"This book is timely and imperative. It is both scholarly and practical. The fundamentals of our faith are given their rightful position and the method used is immediately helpful."

Dr. Daniel Poling, *Christian Herald.*

Cloth, 220 pages

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AUGSBURG PUBLISHING HOUSE

425 South 4th Street **Minneapolis 15, Minnesota**

l be graduated next June. A sharp crease in enrollment is anticipated next year. In the light of urgent pressing needs and ever-increasing pastoral vacancies, this situation comes serious, if not critical. What he answer? More prayer and more d work in laying foundations and ering preliminary training **on the t of every pastor and congregation the Synod!**

Due to the fact that Dr. O. V. Anrson of LaGrange, Illinois, declined call to the chair of church history the Seminary, the Board has made mporary arrangements which have oved very fortunate indeed. The v. Ernest D. Nielsen of Grand View llege and Seminary, Des Moines, va, on leave of absence from his hool for one year, has been called teach two classes in church history, d also some classes in the college. . Hjalmar Johnson, formerly of the llege faculty, has assumed his duties professor of philosophy and English ble in the Seminary. Dr. Johnson s an illustrious record as a teacher d is warmly welcomed to the Semary staf. At a recent meeting, the ard of Directors extended a call to . G. E. Arden, pastor of the Augusna Church of Chicago, to the chair church history, with church music d liturgics as related subjects. Dr. rden, who recently received his Ph.D. egree from the University of Chicago, well trained in this field and is ghly recommended. The vacancy in e Christian education and homiletics epartment remains unfilled and will e considered at the February meeting the Board. Also on the agenda for nsideration at that meeting is an xpansion program which would add nother member to the Seminary facIty, thus making possible an arrangeent of sabbatical leaves for the mems of the staff.

Is This Our Finest Hour?

Unmistakable are the currents of nought and the accents of prophecy the Augustana Synod which indiate that this is our finest hour or our nost futile hour.

The Centennial Thankoffering of vell over two million dollars has been pledged and nearly one-half has been paid. Now we are facing the Cenennial program of Life and Growth. During this entire year of 1944, our Home Mission Board, by means of an efficient and soul-stirring program, has challenged every congregation to help win America for Christ. Local congregations (and they are the key!) are becoming aware. Beginning in Advent, a great world-mission program will be placed before our people. It will call for real vision, fervent prayers and an all-out surrender of heart and mind and will to Jesus Christ.

Dr. S. Hjalmar Swanson and Dr. George Anderson are to sail soon for Africa, where Dr. Anderson will administer the affairs of orphaned missions as well as direct our mission in Tanganyika, East Africa. Dr. Swanson is to make a tour of our mission fields. May our prayers follow them and all others on their way and on the fields. Dr. P. O. Bersell, president of the Augustana Synod, is scheduled to leave in the near future with Dr. Ralph Long, executive secretary of the National Lutheran Council, for a tour of the Scandinavian countries, Britain and other European nations in the interest of post-war planning by the Lutheran World Convention. What tremendous opportunities confront the Lutheran Church! Let us pray for our leaders!

Parish education is receiving much attention. Magnificent and well-prepared new courses in Christian education are at our disposal. Our leaders in this field are pressing home the inevitable—that if we fail to get the children for Christ, we fail all along the line. Church Paper Week is being observed this month, stressing the marvelous opportunities to spread the Word through the church press, and to foster an informed and intelligent constituency, without which we lose our perspective and our sense of direction and purpose.

Truly, this is our finest hour—an hour of supreme opportunity to fulfill our high calling in Christ. The world is bleeding and dying—war-weary, irrational, confused, groping. The church has the Answer—Jesus Christ. If we fail to go forth in the fulness of the Spirit, and with Pentecostal fire and power to proclaim Christ, then this becomes our most futile hour. God, make us aware!

FLASH! Our Lutheran World Action quota now stands 80% fulfilled, or $119,237.88 out of $151,721.08. This is a "must" and will succeed for the simple reason that **we cannot fail.** The offering for Norwegian relief was received in most churches on September 17. We hope to have a preliminary report next time.

THE GHOST OF PROHIBITION

Senator Bob Reynolds of North Carolina says that prohibition is coming back. Mayor La Guardia warns the liquor traffic of New York that we will get prohibition legislation from Congress in less time than it takes to say Andrew Volsted unless the liquor traffic mends its manners.

..*Why* will prohibition return? Why will the country bring back the bootlegger and bathtub gin? Why will those terrible days of crime and debauchery be deliberately brought back by an intelligent people, despite the warnings of the metropolitan liquor advertising press and the liquor politicians who suck pap (whiskey soaked) from a trade which is not restrained by any law of man or God?

Is it because the prohibition era gave us the greatest period of prosperity the world ever saw?

Is it because that prosperity was dissipated by the lawlessness of the anti-prohibitionists?

Is it because the nation's wealth has been wasted like water by the wet politicians who led the movement for repeal?

Is it because general crime is up to 155 per cent since the last year of prohibition, drunkenness is up to 174 per cent and drunken driving 97 per cent?

Is it because juvenile delinquency has increased at a rate which is perfectly astounding, with groups of perverted criminals ranging our cities and indulging in sex crimes of the most cruel and horrible character?

Is it because the temperance convictions of the Protestant Churches are treated with the utmost contempt, while nothing whatever is done to alleviate the liquor problem?—*The Voice.*

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ON THE RELIGIOUS HORIZON

Churches in Study Of Peace Strategy

Special Commission Is Organized to Report Findings at Cleveland Meeting

METHODS of making the Church an important factor in achieving world order will be discussed by a special commission of 25 prominent churchmen named by the Federal Council of Churches' Commission on a Just and Durable Peace, and its findings will be reported to the conference of Protestant leaders at Cleveland, Ohio, Jan. 16-19.

Devoting itself to the peace strategy of the Churches, the Commission will attempt to define aspects of the Christian faith relative to the problems of peace.

While the Commission will discuss the Christian "witness" concerning world order regardless of day-by-day developments of secular governments, it will also explore considerations involved in support or non-support of intermediate procedures which fall short of the long range ends to which the Churches generally are committed.

The Commission will seek to establish the place of the Churches in influencing public opinion, and the methods that appropriately may be used by Churches in this respect.

It will examine the obstacles in the way of achieving a just and durable peace in terms of the attitudes of Christians, taking into account as far as possible psychological factors, with suggestions for meeting the situation.

Study will be made of the psychological and cultural factors, as they are related to Christian faith, which are involved in the reconstituting of Germany and Europe and Japan and the Far East after the war.

Consideration will also be given to steps that might be taken to strengthen the purpose of Christians to insure post-war collaboration on the part of the United States.

A second study commission is being formed to appraise the international situation and such developments as the Dumbarton Oaks, Teheran, Moscow, Cairo, and other conferences in the light of the churchmen's approach to a peace based on spiritual principles. Both groups are being asked to complete their work by Dec. 15.

The Peace Strategy Commission is headed by Dr. Walter Marshall Horton, professor of theology at Oberlin College.

Brethren Plan to Send Heifers to Enemy Lands

After the war the Dunkard Brethren will send heifers anywhere they can——Japan and Germany included—according to Dan West, peace education director of the Brethren Service Committee and originator of the church's plan for supplying heifers and calves to war victims.

More than 1,000 heifers are now being raised by Brethren in many northern states earmarked for shipment to liberated countries. The Brethren hope to send some to Spain and France by late fall. Last month twenty-two heifers, all with calf, were sent to Puerto Rico, where a serious milk shortage exists. Because of the war, no shipments have been made to Europe so far.

New Augustana Publications

Today With God

DAILY MEDITATIONS

By Daniel Nystrom

Simple in language, and reflecting many of the interests and activities of those of school age, these meditations are well suited to maturer young people and adults in general. All the main truths of Christian faith and life are reviewed devotionally in meditations throughout the book. Problems of conduct and life are dealt with largely from the angle of youth. For these reasons, the book gives real help to young people in their private devotions.

Today With God is meant for the family, as well as for the individual. Parents will be thankful for devotional material in which the special interests and needs of their boys and girls are not forgotten. These simple meditations will give spiritual help also to the parents.

Men and women in the armed forces will find that these meditations are practical and pertinent to their needs.

Cloth, net 75 cents. Gift Edition, net $1. Service Men's Edition, net $1.

Out of the Fog

The Story of Peter Parker's Pilgrimage

By C. A. WENDELL

Through the medium of an interesting story, Dr. C. A. Wendell, university pastor and lifelong friend and counsellor of youth, gives genuine help to all who have become perplexed or robbed of assurance of faith as a result of their discoveries in the pursuit of knowledge. Peter Parker's pilgrimage of mind and soul is typical of that of many another youth. Many can be led out of the fog in the same way as he. Against the background of life, romance, travel, and music, this book gives a reverent, simple, Scriptural and appealing presentation of what young people should know about the relationship of the Bible and science, the meaning of miracles, the theory of development in creation, and other matters of vital interest and importance.

Cloth, net $1.25. Paper, net 85c

More People Are Asking

By JOHN P. MILTON

The interest shown in Dr. John P. Milton's first volume of questions and answers, *People Are Asking*, has led to the publication of this second volume of "Question Box" material. Actual queries, of vital interest to the questioners, and typical of the kind of problems many want to see discussed, here receive clear answers in line with God's Word. Of special interest in this book are the interpretations of a large number of difficult Bible passages and teachings. There is also a thorough discussion of "Lutheranism and Revivalism." For the rest, there are answers to many new questions about the Christian's relation to the church, to religious practices, and to amusements. All the material is new.

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AUGUSTANA BOOK CONCERN, Rock Island, Ill.

vor Limitations On Federal Power

holic Central Verein Believes Centralization of Authority Threat to Liberty

MERICA'S oldest Roman Catholic laymen's organization, the Catholic tral Verein of America, believes centralization of power in the fed- government constitutes "a threat ivil liberty and self-government— of the pillars upon which rests future welfare of our nation."

a resolution adopted at its na- al convention in St. Paul, Minn., Verein, which was founded in 1855, ned that "a centralized state easily omes the victim of socialism and ectivism."

"We therefore urge our members," resolution said, "to be alert to se dangerous tendencies and to op- e every effort to drive a widening dge into the existing political sys- which grants individuals, families, perative organizations, and local vernments the autonomy they should sess in order to carry out their func- s successfully."

The Verein expressed fear that a l now before Congress, which would nt $3,000,000,000 for educational rposes, "would lead to control of ucation by the federal government."

Oppose Socialized Medicine

t also voiced alarm at the "danger socialized medicine as proposed in e Wagner-Murray bill, which would ce the medical profession and hos- al and health services under the ntrol of one man—the surgeon-gen- al of the United States."

To overcome the "dangerous tenden- s" of centralization it noted was eeping into education, medicine, and blic health, the Verein recommend- :

1. "The maintenance of state rights the field of education and medicine a free cooperative relationship be- een federal and state educational d health authorities not only to pro- ct the sovereign rights of the states t to insure in each state a program tted to local conditions and local eeds.

2. "A continued partnership between overnmental and non-governmental ealth agencies with full recognition of e voluntary, non-profit private hos- ital in all health planning.

3. "An extensive development of ur sick benefit and insurance soci- ties, enabling them to furnish medi- al care and hospitalization service un- l they can absorb the great majority of the people, especially those in the lower income brackets.

4. "The expansion of adjacent hospital facilities to meet these needs rather than the erection of new government hospitals.

5. "The encouragement and development of existing standard schools of medicine, nursing, etc., rather than the setting up of new competitive schools under the direction and control of the federal health service."

Would Punish War Criminals

Nations responsible for "the rape of their neighbors' lands" should be "held to make just amends for the havoc and destruction wrought by them," the Verein declared in another resolution.

The Verein's pronouncement on war guilt was regarded as especially significant because the organization is composed almost entirely of Roman Catholics who came to this country from Germany, or whose forebears emigrated from there.

In calling for the punishment of war criminals and aggressor nations for the "inhuman acts and deeds which they committed," the resolution emphasized that "even these criminals should be judged by a tribunal which cannot in the form of history be charged with having been animated with the spirit of revenge."

"This war will have been fought in vain," the Verein warned, "if it does not lead to greater harmony of interests and greater security than have prevailed in the world in recent centuries. None of these will we obtain in the future if the coming peace is permeated by the poison of revenge."

Successful Pastors' Seminar At Gustavus Adolphus

Over forty pastors gathered at Gustavus Adolphus College, St. Peter, Minn. for the second Pastors' Seminar, held on the campus from August 14 to the 25. Some of these men came from Illinois, Iowa, Wisconsin and Minnesota; but all with the avowed purpose of informing themselves on subjects vital to their Christian ministry. Two of the men came from the Wisconsin Synod, one from the Missouri Synod, and one from the Presbyterian Church.

The courses that were taught were straight academic subjects, vital as well as practical for the Christian pastor. Philosophy was considered by Mr. Paul Holmer, visiting professor in the philosophy department, under the heading of "Sören Kierkegaard". "Recent Interpretations of Luther" was taught by Dr. Edgar Carlson, recently elected president of Gustavus Adolphus college. Form Criticism was considered under the subject of "Jesus", given by Dr. George Hall. Many of the problems of the Rural Church were aired and discussed in an open forum hour, led by the Rev. John Helmer Olson. Some of the theories that underlie Christian Education, were considered in the course taught by Dr. O. A. Winfield. A very practical course in Greek grammar and reading was offered by Dr. Theodore Conrad.

An additional feature of this year's seminar was the visiting lecturers. The Rev. Carl Lund-Quist pointed out many interesting thoughts regarding student work, a subject with which he is well acquainted as Student Counsellor at the University of Minnesota. Dr. A. D. Mattson of Augustana Seminary lectured on the Rural Church. Dr. Eric Wahlstrom, also from Augustana Seminary, spoke several times on "Pauline Theology." The Rev. J. Vincent Nordgren, director of parish education in the Augustana Synod, presented the whole matter of education in our churches. The subject of Missions was handled by Dr. S. Hjalmer Swanson, director of foreign missions, Augustana Synod, and Dr. George N. Anderson, for many years a missionary in Africa.

114 Army Chaplains Cited For Gallantry

A total of 114 U. S. Army chaplains have been awarded 129 decorations for gallantry in action and for distinguished service since the beginning of the war, it is reported by the War Department.

Five chaplains have received the Distinguished Service Cross, among them Capt. Albert John Hoffman of the 34th Infantry Division, who also holds the Silver Star, and the Purple Heart. The Army's most decorated chaplain; he lost a leg in Italy.

Chaplains have also been awarded twenty-five Legions of Merit, thirty-four Silver Stars, five Soldier's Medals, two Bronze Stars, fifty-five Purple Hearts, and three Croix de Guerre.

The War Department reveals that twenty-four chaplains have been killed in battle or have died of wounds during the present war, while non-battle deaths total 39. Thirty-one chaplains have recovered from wounds suffered on the battlefield, and 33 others are held by the enemy.

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Methodist Youth Opposed to War

One Thousand Young People Ask Church to Take Firm Stand for Peace

RE-AFFIRMING its anti-war resolution of two years ago, the Methodist Youth Fellowship, at its second national convocation at College Camp, Wisc., requested the Methodist Church not to "officially endorse, support, participate in war."

The resolution was unanimously and enthusiastically endorsed by almost 1,000 young people in attendance at the convocation, including some in the uniform of the armed forces, some who were conscientious objectors, and some who were defense workers.

(Last April, the General Conference of the Methodist Church at Kansas City, Mo., adopted a resolution in support of the present war effort, and later approved unanimously a separate resolution that condemned all war.)

"We believe it is the responsibility of the Christian Church today to be the Christian Church," the Youth Fellowship declared. "By this we understand it to be the job of the Church to preach, teach, and exemplify love and not hate. Therefore, we stand upon this ground:

"The Methodist Church, although making no attempt to bind the consciences of its individual members, will not officially endorse, support, or participate in war.

"We insist that the agencies of the Church shall not be used in preparation for war, but in the promulgation of peace; we insist that the buildings of the Church dedicated to the worship of God shall be used for that holy purpose, and not by any agency for the promotion of war."

It was pointed out that the last statement would not prevent the use of church facilities for the Red Cross and other agencies of mercy.

"Methodist youth are now serving their country," the statement continued, "through the armed forces, Civilian Public Service camps, in prisons (where some are held as conscientious objectors to war), and in local communities as social workers, nurses, and in related activities. Though these individuals have made different choices, we would express the firm conviction that the Methodist Church should not, as a Church, actively support or participate in war."

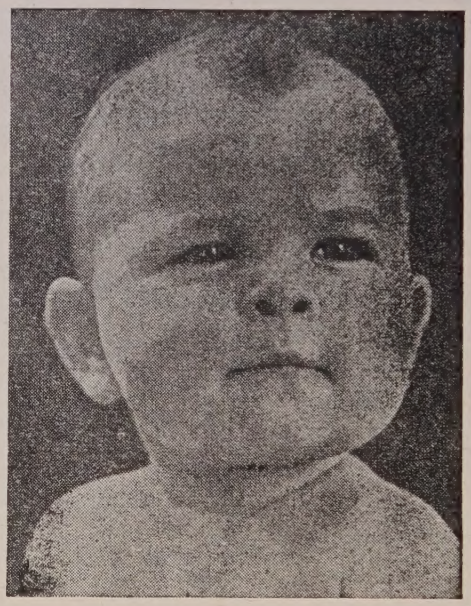
Another resolution urged the State Department "to speed plans for feeding the needy people of Europe."

A suggestion that more attention be given to vocational counselling, especially for returning service men and women, was contained in resolutions proposed by a commission on political and economic problems and vocations in the post-war world.

Women Ministers Would Sit at Peace Table

The American Association of Women Ministers have forwarded a request to Washington asking that the Allied governments appoint one or more Christian women to the peace commission.

The Association at its annual meet in Chicago also passed a resolutio urging continuance of the campaign t have women chaplains appointed i the armed forces. Such women woul serve the women's branches of th services, if the Association's suggestio were adopted.



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